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REVIEW.

"A candid Examination of certain Doctrines laid down and contended for by the friends of Sabbath Mails," &c.—(*Continued.*)

CHAPTER VIII.

The danger to be apprehended from the prevalence of infidelity in our country.

General Washington, in his farewell address, remarks, "*that both reason and experience forbid us to expect that national morality can prevail in exclusion of religious principle.*" "*Where is the security*, (he says), *for property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in courts of justice?*"[*] The same venerable patriot remarks, "*that of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports*;" and then adds, "*In vain would that man claim the tribute of patriotism, who should labour to subvert these great pillars of human happiness.*"[†]

Infidels in this country are labouring to subvert "*these great* pillars of human *happiness.*" They would absolve government from its allegiance to GOD, by persuading our rulers that they are not at liberty to know any religion; they would trample upon *the sacred institutions of christianity*, and excite the prejudices of the people against those who dare to love and serve the LORD. If these men succeed according to their wishes, will not *the sense of religious obligation* desert the oaths which bind our rulers to their duty, and are "*the instruments of investigation in courts of justice?*" And will not the sense of moral obligation desert the bosom of our citizens, in their intercourse with each other? And then, I may ask with emphasis, *where will be security for property, for reputation, or for life?* What security can we have for the integrity of private citizens, when they shall, by the influence of infidelity, be delivered from the fear of Him who seeth in secret; or what confidence can we have in the integrity of rulers, who feel that they are not even at liberty to "*know what religion is true, or what is false?*"

The opinion of Gen. Washington, that there can be no "*national morality without religious principle*," is an opinion, founded upon universal experience. Nor is it less true, that a republican government cannot exist long without national morality. The celebrated Montesquieu says, "*There is no great share of probity necessary to support a monarchical or despotic government. The force of laws in the one, and the prince's arm in the other, are sufficient to direct and maintain the whole; but in a popular state, one spring more is necessary*, (viz.) VIRTUE.[‡] Sidney, in his treatise on government, lays it down as an established principle, *that* "*liberty cannot be preserved, if the manners of the people are corrupted.*"

The truth is, that nations must be governed, or they cannot exist. And it is equally certain, that those who will not be governed by the *moral influence of religion*, must be governed by physical power. When a nation submits to the moral government of God, the people become capable of managing their own political concerns, and can be happy and prosperous under republican institutions; the eternal principles of right and wrong, as laid down in the scriptures, are impressed upon their hearts, and they are prepared to be free. But where a people reject the moral government of God, we have not only his word that he will rule them with a "*rod of iron*," but it is evident from the history of nations, and from the nature of the case, that they cannot exist under a popular form of government.

The republics of Greece, (if they are entitled to that name), had ingrafted upon their idolatry, many of the duties and some of the doctrines of revelation, which they had borrowed from the Jewish people. They believed in a superintending providence; and though their very religion authorised many wicked things, yet they practised some of the cardinal virtues, from the fear of the gods. In Athens, chastity was held in such reputation, in the prosperous days of the commonwealth, that a man who frequented the company of lewd women, was not permitted to address the people. As this sense of religious obligation passed way, the small portion of rational liberty which they enjoyed, passed away with it; and their condition continued to wax worse and worse, until the unprincipled Pericles could, to gratify the resentment of a prostitute, destroy the *Samnians*; and to satisfy his private malice against the *Magarensians*, and avoid a prosecution for theft and peculation, involve the states of Greece in the famous Peloponesian war, which completed the ruin of the Athenian commonwealth.[§]

The Romans, too, (says Montague), founded their republic upon the fear of the gods. They believed in a future state of rewards and punishments, and in a general superintending providence.[‖]

Cicero, speaking of the conquests of Rome, says, "We neither exceeded the Spaniards in number, nor the Gauls in strength, nor the Carthagenians in craft, nor the Greeks in arts and sciences. But we have indisputably surpassed all nations in the universe in piety and attachment to religion. We excel in the great point of true wisdom, a thorough conviction that all things below are governed and directed by a divine providence." This is that Cicero who saved the republic, (when quite on the wane), from the conspiracy of Cataline; but when she had become infected generally with the epicurean philosophy, (which was very nearly allied to the opinions of our modern infidels), her decline was rapid, until her corruption of manners prepared her, first, for the triumviral tyranny of Crassus, Pompey and Cæsar; and then for the reign of a despot.

I have mentioned these ancient nations, for the purpose of shewing, that when those people who had not the law of God, enjoyed any thing like liberty, it was in virtue of their obedience to some of the principles of a revelation which they had received by tradition, and incorporated with their idolatrous systems; and that when, through the prevalence of infidelity, they became regardless of these borrowed rays of divine light, which they possessed, they prepared their necks for a yoke of bondage.

But when we come to modern times, and speak of that part of the world where the darkness of heathen idolatry has fled before the light of the gospel, the case becomes more clear. The contest in our country is not between the religion of the Greeks or Romans, and christianity; but between the religion of the LORD JESUS CHRIST, and the nakedness of infidelity.

The experiment which infidels in our country wish to make, has been fully tried by a refined and enlightened people; and if similar effects may be expected to result from the like causes, the bloody history of the French revolution may be traced as the prophetic page for this country, whenever the principles of the new school shall become predominant. That unhappy nation, for many years previous to the revolution, was thoroughly *saturated* with infidelity. The profligate and demoralising example of the regent Duke of Orleans, and his associates in wickedness, together with the labours of *Voltaire, Rousseau, Diderot*, and their minions, had produced such an effect, that a contempt for religion predominated in almost every rank of society. The people of that deluded country had been taught, by their *literati*, that christianity was an invention of wicked priests, and that it was wholly at war with civil liberty. Ranold, in the reign of Louis XV. proclaimed to the nations of the earth, that "*they could only be free and happy, when they had cast down every throne and every altar.*" This sentiment was fully adopted by the leaders of the French revolution; and to use the language of Walter Scott, "*An envenomed fury against religion and all its doctrines; a promptitude to avail themselves of every circumstance by which christianity could be misrepresented; an ingenuity in mixing up their opinions in works which seemed the least fitting to involve such discussions; and above all, a pertinacity in slandering, ridiculing and vilifying all who ventured to oppose their principles, distinguished the correspondents in this celebrated conspiracy against religion.*"

With this disposition, and with these principles, the revolution commenced in France. She needed a revolution as much as America ever did; and if she had commenced it with that pious reliance on God, with which our fathers engaged in the work of achieving their liberties, the result might have been as happy. But the attempt to regenerate France was made by infidels, and it was made upon infidels, and the whole history of the appalling scene, is a history of the fruits of national infidelity.

On the 5th of May, 1789, the Estates General of France were assembled. On the 17th of June, when the *Tiers Etat*, or third estate of the kingdom, joined by a part of the other two *estates*, adopted the name of the *National* Assembly, and avowed themselves *the sole representatives of the people*, the revolution was begun. This body gave place to the *Legislative* Assembly, which having less energy and talent than the former, became the tool of the *community* of Paris, which was governed, (if a blood-thirsty club of Jacobins, without any moral code, or political creed, could be said to have a government), by Robespierre, Marat, and Danton, a triumvirate of murderers, that will be long remembered, both by France and the rest of the civilised world. Under the dictation of these *incarnate fiends*, the blood of Frenchmen flowed, not in rivulets, but in *broad rivers*, down the streets of their deluded country. Marat openly demanded of the mob, who bore the name of magistracy, 260,000 heads, which he undertook to show, might be taken off in one day. On the memorable massacre, commencing the 2d of September, which Saint Meard calls "*the agony of thirty-six hours*," more than 4000 suspected persons were butchered by the *revolutionary* tribunal. This scene of human butchery continued, under the name of *liberty and equality*, until the exhausted and bleeding nation, weary of her own dreadful experiment, fled into the arms of Napoleon, as a shelter from herself. And when that usurper had wasted the lives of her citizens, and squandered her treasures upon foreign expeditions, and had poured out the blood of Europe in rivers upon the ground, Louis the XVIII was seated upon the throne of the Bourbons, and what is called, in the vocabulary of tyrants, the doctrine of *legitimacy*, restored. This reign of terror was the reign of infidelity. In 1793 the National Convention abolished, by a decree, the christian Sabbath and the christian religion, and caused a loose opera-dancer to be solemnly installed as the goddess of reason, who was henceforth to receive the worship of the people.

The prevalence of infidelity in France, caused such a dereliction from virtue and morality, that, in 1801, when the rage of the revolution was over, and the government was settled in the hands of Napoleon, the single city of Paris reported 4881 illegitimate births, being about one fourth of the whole number for that year. In the same city, there were, during the same year, 720 divorces, 8257 deaths in poor houses, and 201 found dead in the streets. In 1803, though the form of religion was restored to this distracted country, the influence of her anti-christian sentiments were still such, that the prefect of police reported to the grand judges, that there were, in the same city, 657 persons who died by their own hands, 150 cases of murder, 604 divorces, 155 executions, 1210 condemned to the galleys, 1626 condemned to imprisonment, 64 branded with hot irons, 12,065 common prostitutes, 1552 kept mistresses, and 308 licensed brothels.

From the calling of the Estates General to the re-establishment of the Bourbons, it is estimated by M. DUPIN, that France lost two millions of men, and expended more than two thousand and a half millions of dollars.

Here we have an example of the fruits of infidelity among a refined and enlightened people. We see what the principles contended for by the new school have done for France. Deplorable as her condition was before the revolution, her infidelity had so entirely destroyed the morality of the country, that she could not exist under a liberal government. When she had thrown off the yoke of the Bourbons, it seemed as if the departed spirit of her **Voltaires** and **Diderots** had become her **vampyres**, to suck her blood in the night, while their living successors plundered her property, and poured out the lives of her citizens by thousands, in the day time.

People of America, do you wish to have THIS DESTROYER lay his withering hand upon our great republic? Are you willing to have that heavenly religion, which supported our fathers in their struggle for independence, and enabled their sons to maintain, for more than fifty years, the beautiful fabric of republican government, exchanged for that dark and cheerless system which has deluged in blood the fairest portion of Europe? (*To be continued.*)

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[*] Hartford Ed. of Washington's Farewell Address, page 24.
[†] Page 23.
[‡] Spirit of Laws, Book iii. chapter 2.
[§] See Plutarch's Life of Pericles.
[‖] Montag. Ant. Republic. 294.

COMMUNICATION.

For the Western Recorder.

THE INFLUENCE OF DEVILS IN THE CHURCH.

"Be sober; be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour."—1 Peter, v, 3.

MR. EDITOR—You may think my present motto a strange one; but my text contains a command from God, which was given to his children, and doubtless it is well worthy of their great regard. I fear that Christians generally—that many even of your most pious and devoted readers, are not sufficiently aware of the wiles, the power, the projects, the influence, of the devil and his legions, in and over the church of God. But there is surely much danger from this quarter. Hence the propriety, nay, the necessity of this apostolic admonition. Hence, too, the apostle's fear for the Christians of his own time, lest Satan had beguiled them, as the serpent beguiled Eve. But my primary object is to insist upon the fact, that Satan has much to do with the people of God, and that he actually exerts much influence over them. This fact will appear from the following considerations:—

When our first parents stood sinless, guiltless, holy, in the garden of Eden; when they had no corrupt *fountain* within them; when they had within them no vicious disposition, bias, propensity, or habit, whatsoever, to contend with; when they had never seen evil of any kind, and knew nothing of it but by the command and threatening of God; when they were as *holy* and as *happy* as they could be; there, even there, the serpent entered and succeeded. He seduced the woman into sin; and through her instrumentality, her husband with her. And are their degenerated children any better proof against his wiles?

Again: In the days of Job, when "the sons of God presented themselves before the Lord," Satan did the same, and was seen among them; and when God delivered his servant into the hand of Satan, the latter, it seems, had power sufficient even to destroy the whole of Job's possessions; to raise a tempest, overturn the house where his children were assembled, and kill them. Yes, Satan was here permitted to smite Job with biles, from head to foot; to fill his soul and body with such intolerable anguish; to fill his heart with such infernal darkness, and to excite such a tempest within him, that he spake things which ought not to have been spoken; cursed his day and the day of his birth; wished evil to his mother; and was grieved with the man that had carried tidings of his birth; though he refrained from cursing his God. Was Satan's influence small with Job? Far from it. Yet it does not appear that Job, at the time, had any suspicion of the fact. And are not the children of God, every where, and at all times, as liable to the assaults of the powers of darkness as Job was? Have they more faith than Job? Are they more devoted to the service of God than he was? Are they more on their guard, and better prepared to resist the devil, than he was? I fear they are not, in general, half as well prepared. But it may be said, this is an extraordinary case.

Well, let us look at other cases, and in later times. We know, from Moses, from the Psalmist, and from Paul, that idol worship is the worship of devils. At the suggestion of the people in the wilderness, "*Aaron*, the *saint* of the *Lord*," made a golden calf; presented it as a specimen of the *gods* of Israel; appointed a day when public homage should be paid to it, as to a god; and made a proclamation, saying—"To-morrow is a *feast* of the *Lord*." Great was the influence of devils over the people of God, in this instance; and it cost them much gold, and subsequently much shame and severe reproof, much affliction, and many lives.—Should not the Christians of the *present* time be careful how they worship a *golden god?* This incident is doubtless recorded for our instruction.

Again: It was Satan that stood up against Israel, and provoked David, that holy man of God, to say, "Go, number Israel." Satan gained his point; David was provoked; the decree was made; the people were numbered; and seventy thousand died, in the short space of three days, in consequence of it. Such, it seems, was the influence of devils, in the church of God, and over a prophet of the Lord—the man after God's own heart.

After the return of the Jews from the captivity in Babylon, and when the people were about to rebuild the temple, with Zerubbabel and Joshua at their head, Satan was present, and busy, to hinder the work. The prophet says—"And he shewed me Joshua, the high priest, standing before the angel of the Lord, & Satan standing at his right hand, to resist him." From this I infer, also, that ministers are exposed to the prowlings of this roaring lion, and liable to powerful attacks from the powers of darkness. Let them beware of this, for it is not a light thing for a minister, and the chief amongst ministers, to have Satan standing at his *right hand* to resist him.

Again: Though Satan could not prevail with Jesus, the Saviour, to commit sin, yet he made *every possible effort* to prevail against him. This shows that he is not always sly and subtle in his attacks, but sometimes bold and daring. He had sufficient hardihood, and is such a dauntless spirit, that he dared to grapple with the Son of God in person, and to measure strength and skill with the Father of Eternity, the Prince of Peace. Well might he be foiled in such a conflict. But this shows what he will do, if he can. It shows our obligation to resist him, steadfast in the faith—to resist him to the end. It shows the need of continued watchfulness and prayer against him—the need of special help from God. Let us continually pray the Lord, that he will say unto Satan, "The Lord rebuke thee, O Satan; even the Lord, that hath chosen Jerusalem, rebuke thee. Is not this a brand plucked out of the fire?" And may the Lord God of Israel help us, and deliver us from that "prince of the power of the air;" for verily there is reason to fear that he is even now strongly intrenched in the very "castle of Zion," and that he holds no contemptible seat in the house of God.

I might allude to many instances in the days of the apostles, which are equally in point. Paul says to one of the churches, "O, foolish Galatians, who hath bewitched you?" In one instance he says, "O, full of all malice and subtlety, thou *child* of the devil," &c. But why multiply examples? The bible every where abounds with them. And the command to be vigilant, sober and watchful, is given by the great Author of the bible. Let us then take heed to it.

Your's, N——.

INFLUENCE OF A PIOUS WOMAN,

IN PROMOTING A REVIVAL OF RELIGION.

The following extracts of a letter, from a correspondent of the British and Foreign Bible Society, at St. Petersburgh, in Russia, are published in the Society's Monthly Extracts for September:—

One of the most interesting persons among my christian acquaintance, is Mrs. ——, a woman of little stature, but of uncommon sprightliness and energy of mind. It was the peculiar privilege of this devoted Christian to be brought up by a lady of great benevolence; who sometimes took her as her companion, when she visited the abodes of misery and woe; and at other times sent her as the almoner of her bounty, to relieve their distresses. By this means she acquired a talent for conversing with the poor in various languages, in a familiar, affectionate, and instructive manner; a talent which has since proved invaluable, and which a gracious God has blessed to the good of many. Those persons who have never made the attempt can form no conception of the difficulty of conversing in this way: Yet those who are beginning to engage in the delightful work should be greatly encouraged, by the assurance, that this, like every other talent, becomes brighter by being used.

About seven years ago, the excellent Princess M—— met with Mrs.——; and after conversing with her a short time, the Princess said, "Are you not an English woman?" She answered, "Yes." "Do you ever go to chapel?" "No." "Then come along with me," said the Princess; "step into my carriage: I am going, and will take you thither." She consented; and it may be truly said, that now commenced her happiness. Before this period, she was an industrious, and kind-hearted woman: Now she became a religious one. Her labours were transformed into christian labours; and were followed up with an ardour and perseverance I have never seen exceeded. In her visits to the poor, she now carried books and tracts, as food and raiment; and when she found persons unable to read, which was frequently the case, she made it a point to read to them, and to explain what they could not understand.

I consider her prompt assistance, as in a great measure instrumental to my becoming extensively engaged in the circulation of the holy scriptures. She gave me two of the first English bibles that ever passed through my hands; and when there was a great demand for the sacred volume in that language, she actually sold her watch, in order to furnish one hundred bibles to the poor, at reduced prices. This was a noble effort in the cause of God; it argued well as to future usefulness; and the expectations which were excited by it have been more than realised.—We hear of ladies in England taking a part of a district, and using every effort to put the inhabitants of it in possession of the word of God. I rejoice at it! we bless God for it: But this zealous woman has taken a whole city for her sphere, and perambulated it alone; and has succeeded beyond all expectations. In the course of a few months, she has sold more than one thousand five hundred bibles, and testaments, and psalters, and in this blessed work she is still actively engaged.

In labours so abundant, a variety of interesting particulars have come to our knowledge. One of the most striking and important is as follows:—She furnished a certain poor family with a psalter. It was the first sacred book they ever possessed, and it was hoped that great good would result from it. Accordingly, in the course of a week, my friend called to see what had become of the newly purchased volume. As she entered the room, she found a young person reading it; and after a few observations on the excellency of the scriptures, Mrs. —— took the psalter, and read the psalm, which begins with "Blessed is the man whose transgression is forgiven, and whose sin is covered, unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."—A thin partition separated this family from several others; some of whom, hearing an unusual conversation, came in. Another and another followed, until seventeen persons were sitting or standing around her, listening to the words of eternal life. This was a fine opportunity, and it was not permitted to stand unimproved. She explained to them the nature of divine forgiveness, and the only way in which it can be obtained; showed them how desirable it is to possess this blessedness; and then pressed home the important questions to their consciences, "Do you possess this blessedness? Do you see your need of it? Do you earnestly desire it?" At these solemn appeals, one woman began to weep and walked away.—"Stop," said my warm hearted friend; "stop. Remember that our Lord Jesus Christ shed tears over the sins of others, and it is no disgrace for you to weep over your own sins. Come back and hear more about it." The woman returned; and the subject was continued, until the place became a Bochim, "a place of weepers;" every one was in tears; and when she arose to come away, they asked her, with much solicitude, "When will you come to see us again?" I am happy to say she has been to see them again, and has provided them with fifty copies of the First Book for Children; and hundreds of persons in that neighbourhood are now deriving advantages from her visit. Some are learning the alphabet; others are reading the scriptures, with which she has furnished them; and others are listening, perhaps for the first time in their existence, to the joyful sound, "Believe on the Lord Jesus Christ, and thou shalt be saved."

Is not this cheering? Is not this the way to promote a revival? If only one in twenty of the disciples of Christ were to evince an equal solicitude for the salvation of sinners, it would soon turn the wilderness into a fruitful field.

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From the American Pastor's Journal.

A MIRACLE OF GRACE.

The subject of the following sketch, like thousands born in a christian land, and blessed with the means of grace, had many serious impressions in early life. But as he grew up and mingled with the world, he became corrupted with its principles and practices. After a long course of sin, in the providence of God, his attention was, for a season, called to the concerns of his soul.—But his "goodness was like a morning cloud and early dew." He soon returned again to his sins, and became more hardened than before.

When once his serious impressions were gone, he seemed to sport with eternal things, and to give himself up to greater excess.—He had now a family—a wife and several small children. His conduct, for many years, was a grief to his affectionate companion, who was the hopeful and professed friend of Jesus. Before his growing family he set an example calculated to harden them in sin and ruin their souls. He soon became intemperate; and his drinking to excess made himself, his family, and all around him unhappy.

He next sought for something that would soothe his troubled conscience, which, in spite of him, and often in the midst of excess, would raise its feeble cry, and utter an unwelcome reproof. He embraced universalism, to calm his troubled mind and ease his guilty conscience. Not contented with deceiving his own soul, he led others astray. He endeavoured to make his companions think that he was a Universalist, and that he was willing to trust his all, for time and eternity, to this doctrine. But he has since frankly acknowledged he never did, and that with all his attempts, he never could believe in such delusion. He sunk into a very unhappy state of mind, and in this condition he thought of putting an end to his earthly existence. He made the attempt, but was happily discovered just in time to prevent such an awful end. Some time in the year of 1827, the work of God was revived in the place, and a few hopeful subjects of renewing grace were added to the church.

While others were deeply impressed, and anxiously inquiring "what they should do to be saved," the attention of this now aged sinner was again drawn to the concerns of eternity. He saw himself to be lost, ruined, and undone. He saw what a sinner he had been; what mercy he had abused; what offers he had slighted; and what an example he had set before the world. He felt that something must be done. But what could he do? He confessed; he exhorted; he wept and prayed. At length, light broke in upon his mind, and joy filled his heart, "unspeakable and full of glory."

After suitable time for reflection and self-examination, he came out from the world, and professed himself on the side of Christ.

It was a melting, a deeply affecting scene—and we shall never forget the day—when we saw this man present himself for admission to the church. The audience looked on with astonishment, and were ready to exclaim, "What hath God wrought?"

He has ever since proved one of the most useful, humble, active, and devoted servants of Christ. "Where sin abounded, there grace did much more abound." He was indeed, "one born out of due time;" and he often and with many tears, confessed he was the chief of sinners. With heartfelt emotions he sings—

"O, what mercy flows from heaven!
O, what joy and happiness!
Love I much? I've much forgiven;
I'm a miracle of grace."

* * *

From the New-York Observer.

DEAF AND DUMB.

An intelligent American gentleman, lately returned from a residence of several years in Europe, has communicated through the Daily Advertiser, the following information respecting institutions for educating the deaf and dumb. We unite with him in the wish that the time may soon come, when the citizens of every state in the Union will adopt the noble resolution, that every deaf and dumb person in the republic, who is capable of it, shall receive the instruction necessary to render him a useful member of society.

"The royal institution for the deaf and dumb in Paris, has adopted a plan which promises to be of great importance, in leading to more frequent and profitable intercourse among those who are engaged in this interesting species of instruction. They addressed a circular to each of the institutions in Europe and America, desiring information concerning the state of the institution, and the method of instruction adopted. I was gratified to find, in visiting the director, a large collection of memoirs, some of great length, and which must ultimately form materials for a complete history of the art. The second circular, just published, contains a summary of these memoirs, from which the following account of the number of schools is extracted:—

"Spain 1: Portugal 1: Italy 5:[*] Switzerland 4: Baden 4: Wurtemburg 3: Bavaria 1: Prussia 8: Rest of Germany 9:[†] Denmark 2: Sweden 1: Russia 1: Poland 1: Great-Britain 10:[‡] United States 6:—France 26: Holland 4.

"From this statement it appears, that France and Germany have each nearly as many schools as all the rest of Europe, and that the United States have not so many deaf and dumb under instruction in proportion to their population, as France, although we grant so much greater privileges for education to other classes of the community. The schools of Paris, Copenhagen, London and Groningen, contain the greatest number of pupils, and are the only ones which are more extensive than the American asylum. The shortest period assigned for the education of a deaf mute is five years; the longest seven to eight; a good capacity being of course assumed as the basis of the estimate.

"Denmark is distinguished from all other countries by the noble decree of the King—"Every deaf and dumb infant, born in this kingdom, shall receive the education necessary to render him a useful member of society." If there be not as much regard to the welfare of the people in our government, which declares all men equal, as in this absolute monarchy, is there not at least enough of private benevolence and zeal to form a resolution analagous to that noble one of some of the bible societies—that no individual in a given district, within a given term of years, shall be left to grope in helpless intellectual and moral darkness, in the midst of light?"

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[*] The school of Modena is omitted.
[†] Frankfort is omitted.
[‡] Exeter is omitted.

* * *

From the African Repository.

INFLUENCE OF TRIFLES.

In Mr. Clarkson's very interesting history of the abolition of the slave trade, the following circumstances are mentioned as having contributed, in no unimportant degree, to produce correct impressions in regard to that odious traffic:—

"But other circumstances occurred to keep up a hatred of the trade among the people, which, trivial as they were, ought not to be forgotten. The amiable poet Cowper had frequently made the slave-trade the subject of his contemplation. He had already severely condemned it in his valuable poem "The Task." But now he had written three little fugitive pieces upon it. Of these the most impressive was that which he calls The Negro's Complaint.

"This little piece, Cowper presented in manuscript to some of his friends in London; and these, conceiving it to contain a powerful appeal in behalf of the injured Africans, joined in printing it. Having ordered it on the finest hot-pressed paper, and folded it up in a small and neat form, they gave it the printed title of "A subject for conversation at the Tea-Table." After this, they sent many thousand copies of it in franks into the country. From one it spread to another, until it spread over the whole island. Falling at length into the hands of the musician, it was set to music; and then found its way into the streets, both of the metropolis and of the country, where it was sung as a ballad, and where it gave a plain account of the subject, with an appropriate feeling, to those who heard it.

"Nor was the philanthropy of the late Mr. Wedgewood less instrumental in turning the popular feeling in our favour. He made his own manufactory contribute to this end. He took the seal of the committee, as exhibited in the first volume, for his model; and he produced a beautiful cameo, of a less size, of which the ground was a most delicate white; but the negro, who was seen imploring compassion in the middle of it, was in his own native colour. Mr. Wedgewood made a liberal donation of these, when finished, among his friends. I received from him no less than five hundred of them myself. They, to whom they were sent, did not lay them up in their cabinets, but gave them away likewise. They were soon, like the Negro's Complaint, in different parts of the kingdom. Some had them inlaid in gold on the lid of their snuff-boxes. Of the ladies several wore them in bracelets, and others had them fitted up in an ornamental manner as pins for their hair. At length, the taste for wearing them became general; and thus fashion, which usually confines itself to worthless things, was seen for once in the honourable office of promoting the cause of justice, humanity and freedom."

From the Cincinnati Christian Journal.

TO MOCKERS.

To be a sinner, a transgressor of the law, and a contemner of the majesty of God, is a state truly terrible. Were it not a most frequent case, the case of all of us by nature, we should be filled with unutterable apprehensions at the very idea of such a character and its deserved punishment.

But awful as is the state of ordinary transgressors, there are here and there a few of our race, who abandon themselves to more atrocious criminality, and pluck down ruin upon their heads with a more furious haste. Such was A———, a man, the recollection of whose heaven-daring impiety and awful end makes my soul shudder.

This man, by means of his ready wit and convivial qualities, had attained the bad eminence of leader in a club of village infidels. Though he was a man of less mind than some others, and could not frame an argument, or make an honest objection against christianity, he could point a sarcasm, and give freshness and plausibility to the objections of others. It would be a most ungracious task to detail the particulars of his history, marked as it was by the indulgence of almost every vice, and baneful as was the influence which he exerted on all under his control. He seemed to carry about him an atmosphere of death, and to blight the fair morals and budding promise of all who associated with him. More than one of the early emigrants into the town where he lived, have already looked back with anguish from their early death beds, to the period when they became acquainted with him, as to the date of their temporal and eternal ruin.

One day, while Mr. A. was surrounded by his profane and intemperate companions, he seemed to be inspirited with more than usual presumption. Some one of the company having spilt his liquor, and in remarking on the circumstance, impiously alluded to the blood of Christ, A. seemed seized with a sudden purpose to celebrate in mockery the holy rites consecrated as memorials of the sacrifice of the Son of God. The proposal was made and acceded to, and the impious ceremony commenced. But here the insulted Jehovah interposed. Vengeance, that had for a long time slumbered, now awoke, and leaped upon its victim. In the midst of his blasphemous employment, A. was seized with convulsions, which shortly brought his soul before its Judge.

So sudden and strongly marked was the interposition of heaven, that for a time infidelity was abashed; and open, vulgar profligates, were awed into the adoption of a semblance of morality.

Behold, ye despisers, and wonder and perish!

TEMPERANCE.

TEMPERANCE IN VIRGINIA.

Rev. N. Hewit, who is now in Virginia, in a letter to the editor of the Visitor & Telegraph, says that a wholesale merchant in Richmond had just told him, that the sales in his store were *ten times less* than they were before the formation of the Temperance Society; and that the profits of his business were diminished at the rate of *one thousand dollars a year*. This change is not confined to Richmond. A merchant in Nottoway county, says that his sales of spirit had fallen off five-sixths; and another in Powhattan county says his have fallen off nine-tenths. At this rate Virginia will soon make the experiment, whether there are any evils connected with ceasing to sell and to drink ardent spirits, which are equal to the deaths, and wretchedness, and poverty, and crime, connected with the former "moderate use."—*Conn. Obs.*

A LIFE SAVED BY BRANDY.

For the first time in our lives, we have the pleasure to record an instance of the preservation of life by means of brandy.—On Sunday afternoon, the head waiter in one of our extensive boarding-houses, retired to his chamber for a short nap; and to protect himself from the cold, took with him a kettle of burning charcoal. As might have been expected, he was soon suffocated, and would have died, had not one of the boarders been in *want of brandy*. As it could not be had without possession of the keys, and as these were in the pocket of the head-waiter, his situation was soon ascertained, and after three hours exertion, the flickering lamp of life was made to burn bright again. It is evident that if all the individuals of the family had been members of the Temperance Society, the man would have died. We therefore pass this *life preserved* to the credit of spirituous liquors; which deducted from the 30,000 lost annually from the same cause, leaves a balance of 29,999.—*N. Y. Jour. Com.*

PHILADELPHIA.

A correspondent of the Philadelphian, writes, "One of the largest grocery establishments in our city has recently commenced a reformation, by knocking down all their brandy casks, and cutting short their poisonous streams, resolving no longer to be accessary to the deplorable evils resulting to society from the use of ardent spirit."

INDIAN TESTIMONY.

An American, meeting one of the distant tribes of our northwestern borders, was invited to smoke with one of the principal men as a token of friendship. The Indian was then invited by the stranger to drink some rum or whiskey; but immediately refused, and was much affected. On being questioned, he said he had formerly drunk whiskey, and when intoxicated was deranged and frantic, so that his squaw was obliged to keep out of his reach every knife and tomahawk. On one such occasion she overlooked a tomahawk. She soon perceived her mistake, and seizing their youngest child, placed it on her back and fled. He pursued, and killed the child.

A woman belonging to New-Ipswich, has been committed to jail at Amherst, N. H. charged with the murder of her own child, an infant of five months old, by neglecting, starving, and beating it, in such a manner as to occasion its death. Her husband has also been committed, charged as being accessary to the crime. Intemperate habits are said to have been the cause.—*Bost. Trav.*

Three of the principal packet masters in Norwich, Conn., have signed a writing, promising that they will not bring any more ardent spirits into that place.

A gentleman who has lately visited Foxcroft, Me., informs us, that the people in town meeting have unanimously voted that their selectmen shall not have permission to grant license to any retailer.

INTELLIGENCE.

From the New-York Observer.

RHENISH MISSIONARY SOCIETY.

The following brief notice of the origin of the Rhenish Missionary Society, and the Missionary Seminary of Barmen, is from the letter of a German pastor, deeply interested in these institutions, to the Rev. Mark Wilks, of Paris. It shows that the missionary spirit in this part of Germany, is of at least thirty years standing, and that of late it has made rapid progress:—

"The Society of Elberfeld was instituted in 1799, in consequence of the formation of the London Missionary Society, and of the missionary zeal awakened in various parts of Germany by the first reports of that institution. At first, the Elberfeld Society was both a Missionary and Tract Society, and, what is still more remarkable, a Bible Society also; for before the Bible Society was commenced, the Elberfeld Society distributed bibles according to its means, among the poor. From its funds, it sent also contributions to the missionary seminary at Berlin, under the superintendence of Mr. Jænicke; to the Danish missionary institution at Halle, from whence missionaries have been sent to Tranquebar; to the Moravian Society, and afterwards to the Basle Society.

The Barmen Society, established in 1818, began by contributing to the funds of these societies, and especially to the seminary at Basle; but at length the friends at Barmen were led by several providential indications to found an institution for the education of missionaries. This seminary has been formed several years; and as soon as the first missionaries were ready to depart to the heathen, the Lord opened the door to them, to enter South-Africa!

In 1828, the societies of Barmen and Elberfeld were united; the internal affairs of each society being still managed by its appropriate committee; but the direction of the foreign and general concerns being devolved on a committee formed of deputies from both societies. The two other societies in this province, (Cleve-Berg), that of Cologne and that of Wesel, have been invited to join the union. They have consented; and they are represented in the direction of affairs by deputies appointed by them from among their missionary friends residing at Elberfeld and Barmen. The societies thus united form the Rhenish Missionary Society; the first act of which has been to send out the four missionaries with whom you have become acquainted.

But in giving you these details, my dear brother, I am inexcusably forgetful of what is my first duty in writing to you; namely, to assure you how much, not only myself, but all our missionary friends, were delighted with your kind visit. We are constrained to express the most affectionate gratitude to you and your dear friends for the visit, for the addresses, and for the benefits which it pleased the Lord (to whom be all the glory) to communicate by your instrumentality. I trust the 30th of June has united us forever, and fastened between London, Paris, and the valley of the Wupper, bands of love that never will be dissolved

From the New-York Observer.

PERSECUTION IN SWITZERLAND.

We have repeatedly referred to the recent persecution of evangelical Christians in Switzerland. The following interesting particulars on this subject, are from a letter addressed to us by an American gentleman who has resided for some time in that country:—

"I did not anticipate that I should find religious persecution in any serious form in Europe; and yet it was my lot to witness it in Switzerland, that country so famed for its freedom. For a number of years past, the interest of a portion of the community has been strongly excited on the subject of religion; and many who were unusally zealous, have either separated themselves from the established churches, or lived a life so different from that of the world around them, as to draw upon themselves the title of *momiers* or *mummers*. The term is applied in the same indiscriminate manner as the word methodist in England. In some instances there has doubtless been some degree of extravagance in the mode of maintaining and spreading their tenets, but in general, their devotedness to religion, and their conscientious abstinence from worldly or doubtful customs, have been their only crimes. In the Canton of Geneva, they met with great abuse from the populace, but were protected by the government, and allowed the free exercise of their opinions. In the Canton de Vaud, the government itself attacked them, and prohibited all assemblies beyond a family, even for reading the bible. The execution of the law, as you doubtless heard, was attended with persecution in a form almost inquisitorial. Still the obnoxious sect increased; the government were compelled to leave them at rest, and there are now twenty churches of this kind, in that Canton.—On a recent occasion, Professor Vinet, of Basle, well known for his prize essay on the subject of religious liberty, wrote a pamphlet on that subject at Lausanne, which his friend, Professor Monard, published for him. Professor M. was immediately denounced, as having attacked religion and government, was suspended from his office, and delivered to the tribunal for trial. Professor Vinet appeared to assume his place, and was acquitted of every charge by the primary tribunal. His case was not finally decided when I heard last.

"But the most odious exhibition of the persecuting spirit is at Berne. Twenty-one persons of that city separated themselves from the established church, on the ground of its departure from the standards of faith, and the indiscriminate administration of the Lord's supper. They were placed under the particular inspection of the police for eighteen months; and then the president of the police received orders to examine them, threaten them with banishment, and report on their case. They defended their conduct on the broad ground, "Render unto God the things that are God's," and in so bold, and yet so christian a manner, that the president observed that neither during their examination, nor in eighteen months constant inspection, could he find the slightest ground for accusation, except their separation. The prefect of the district was next employed, as being less inclined to religious feeling, and after examining two-thirds of the number, declared that there was no ground in the conduct of any or all of them, for even one day's arrest. Notwithstanding this, the government persevered in their measures; and these persons have *all been banished forever* from the canton! and this in the nineteenth century, and in Switzerland!"

SYNOD OF NEW-JERSEY.

Extracts from the minutes of the Synod of New-Jersey, October 22, 1829:—

Sabbath School Operations.

Whereas the Synod of New-Jersey consider the religious instruction of the rising generation of great importance, and worthy of extraordinary efforts on the part of ministers of the gospel and private Christians; and whereas the attention of the christian community needs to be more fully awakened to the paramount interest and magnitude of the object; and whereas it is believed that a regular system of Sabbath school operations affords the best facilities for communicating such instructions, and under the blessing of God proves one of the greatest auxiliaries to ministerial usefulness: Therefore—

1. *Resolved*, That this Synod have a deep and growing conviction of the usefulness and and importance of Sabbath schools.

2. *Resolved*, That the Synod appoint a committee to act in connection with the Sabbath school societies within the bounds of this Synod, in their efforts to promote the cause of Sabbath schools; that the committee have authority to appoint and commission agents, provided that the means of their support can be obtained; that the committee also be authorised to do whatever else they may deem expedient for furthering the interests of Sabbath schools; and that the committee be required to report to the Synod annually.

3. *Resolved*, That we recommend to all the ministers and churches in connection with this body, to make special efforts for the improvement and enlargement of Sabbath school instruction.

In conclusion, the Synod have only to say, that the more they reflect on the power and salutary influence of the Sunday school system, the more are they convinced that it has been raised up by the great Head of the Church, to be eminently instrumental in enlightening the ignorant, checking the progress of vice, diffusing the principles of divine truth, and in promoting a radical and extensive reformation in society; they would therefore commend it to the prayers, the patronage, and the most devout and serious consideration of the churches under their care.

Dr. M'Dowell, Mr. Magie and Mr. Hay, ministers, and Mr. Oliver Nutman, Mr. James Crane, Mr. Joseph C. Hornblower, and Mr Robert B. Campfield, elders, were appointed a committee in conformity with the above report.

The Church of England.—Considerable excitement has been created in England, in consequence of a meeting held at Cork in the latter part of September, "to take into consideration circumstances connected with the best interests of the church establishment, and to petition the legislature thereupon." The chair was occupied by the Earl of Mountcashell, one of the most zealous opponents of the catholic claims, supported by Mr. Sheriff Cummings and several other equally staunch members of the establishment. The speakers objected strongly to pluralities and sinecures, and against the monopoly of the revenue of the church by one portion of the clergy, while the *working* clergy were poor. Resolutions of the same tenor were passed, and petitions to the king and parliament prepared; asking for an equitable division of church property, but disavowing any wish to divert any portion of it to secular purposes.

A strong Case.—In one of those places in this state, (says the Boston Recorder), where the Massachusetts Missionary Society has been instrumental of planting the gospel with great success and greater promise, pecuniary embarrassments are threatening to crush the little band. Three men, who are main pillars for the support of the gospel there, are responsible for a debt of more than $800, incurred in finishing their house of worship, and occasioned principally by the failure of the payment of subscriptions. A legal process is about to commence, and they are unable to raise the money in that vicinity. If they could borrow that sum, with the privilege of paying the interest and $100 annually, they would mortgage their house, and a fine site for a dwelling-house and garden, worth $4000. They look to God for help; but through whom he will aid them they know not.

An interesting account of missionary labours and successes in this place, will be given next week. In the mean time, we could not forbear to mention so urgent a case in a single paragraph, for the *immediate* consideration of all who can pray for the afflicted, or who have money to "lend to the Lord" and his people.

A Sunday School Boy's College.—Let five of the most intelligent and serious boys be selected from each of ten of our most flourishing Sunday schools. Let them bring with them certificates from their teachers and pastor, that they have passed creditably through the whole course of Sunday school instruction, and are worthy of receiving a liberal education. Let a farm be rented for them, and work shops prepared. Let them devote six hours of each day to study and six to labour. Let their instructors be men of information, and men of piety, who are induced to engage in such an undertaking with a single eye to the glory of God. Let them appreciate the value of the principle which they are required to test; and, sir, if the enterprise does not eventuate in demonstrating that every boy of twelve years of age in America, may *work out his own education*, in the way that I have just mentioned, then all my calculations are entirely erroneous.—*S. S. Magazine.*

The Baptists disabused.—The baptist denomination in this country have been reproached as wanting in friendship to the Sabbath. As evidence of their indifference to that sacred day it has been said, that Col Johnson was of their communion, who framed the noted report in favour of Sabbath mails last winter, in the United States Senate. It has also been published abroad, that Dr. J. M. Staughton, of the same communion, wrote to a gentleman in England, that Col. Johnson's report "met the views of the baptist denomination exactly." The editor of the Christian Watchman has given his opinion, that this is not true of the Baptists generally, in New-England at least. He furthermore states, on what he deems competent authority, that neither Col. Johnson nor Dr. Staughton is a member of the baptist church.—*Boston Recorder.*

Synod of Cincinnati.—At their meeting on the 22d ult. Rev. J. Russell appeared as the agent of the General Assembly's Board of Missions, and Rev. A. Peters as agent of the Am. Home Missionary Society. The Synod recommended the objects of *both* Boards to the favourable regard and co-operation of the presbyteries under their care. Rev. Mr. Eastman, agent of the Am. Tract Society, advocated that cause; and the Synod recommended the monthly distribution of a tract to every family which is willing to receive them.—*Chr. Journal.*

American Bible Society—Five thousand copies of the gospel of Matthew in Hawaiian, printed by the Am. Bible Society, have recently been forwarded to the Sandwich islands. A quantity of bibles in English, Spanish, and Dutch, have, on request, been presented to the American Seamen's Friend Society, for seamen on the coast of China.—*Monthly Extracts.*

Hall County, Ga.—A gentleman in a letter to the editor, observes, "Five years ago, when I moved to this country, there was no place of worship for Presbyterians. Now there are four churches, numbering about 130 members. The Lord has done great things for us, but greater still remains to done." Hall is one of the frontier counties of Georgia.—*Ch. Obs.*

Congregationalists of New-Hampshire.——There are connected with the General Association of New-Hampshire, 12 associations, which contain 142 churches; of these 102 are supplied with pastors, and two with colleague pastors. Of these churches, 109 contain 10,094 communicants; to these churches 475 were added the last year by profession; and in these churches 256 died.—*N. H. Obs.*

Massachusetts Baptist Education Society.—At their late meeting in Newton, the Society deliberated upon an alteration of its charter, so that it may embrace the whole northern section of the United States, under the name of the Northern Baptist Education Society. The committee have also proposed the appointment of a permanent Secretary. This Society has patronised, including the present number, one hundred and thirty-four beneficiaries. From many who have completed their studies, the committee have recently heard. From the records, and their communications, they have learned that two of them have been foreign missionaries; forty-three are now officiating as pastors of churches; five are professors or teachers in our literary institutions; eight are preaching as evangelists; and five have died. Besides these, a number have been aided from the funds by loan. Probably more than one thousand persons have been baptised by those who once were beneficiaries of this Society.—*Chr. Watchman.*

Ordination.—October 7th, Rev. Asa Hixon, Jr. was ordained as associate pastor and minister of the evangelical society in Oakham. Introductory prayer by Rev. Mr. Conant, of Paxton; sermon by Rev. Mr. Ide, of Medway; consecrating prayer by Rev. Mr. Tomlinson, senior pastor of the church; charge by Rev. Mr. Fiske, of New-Braintree; right-hand of fellowship by Rev. Mr. Packard, of Spencer, address to the church and society by Rev Dr. Snell, of North Brookfield; concluding prayer by Rev. Mr. Bardwell, of Holden. The occasion was rendered exceedingly interesting, both by the character of the exercises, and by the fact, that every church within the Brookfield Association is now supplied with a pastor. It is now scarcely two years, since several of the churches in this Association formed themselves into a society for mutual assistance in seasons of trial. The effects of this system were soon felt in the increase of christian affection and interest in each others' welfare, and especially in the courage and rapidly increasing strength of feeble societies. The course adopted by this and a few other Associations in Massachusetts, and by the Conferences in Maine, commends itself by its effects to every one, who is anxious to promote the best interests of our churches. *Boston Rec.*

Female Education Society in New-Haven.—This Society furnishes clothing, bedding, furniture and washing to beneficiaries in Yale college, who are preparing for the ministry. In consequence of the liberality of the individual, who has engaged to pay for the tuition of such indigent pious young men, as should join the classes of 1828 and '29, the exertions of this society are insufficient to meet the demands for its aid. Among the new accessions to the college, we understand that *twenty-four* expect to embrace this offer.—*Rel Intel.*

New Candidates.—The Visitor & Telegraph mentions three elders of churches, who have been received by the Presbytery of Hanover, Va. as candidates for the ministry. The Visitor adds, "To us, it was peculiarly gratifying to see them at this period, after having been in the school of Christ for years, commencing a course preparatory to the work of the ministry."

Religious Meeting for Mechanics.—A place of worship was to be opened last Sabbath in New-York, for the exclusive benefit of young men, under the direction of the "Association for the mutual improvement of Young Mechanics." There are to be three meetings on each Sabbath and the evening.

New Presbyteries.—The Synod of Virginia has divided the Presbytery of Hanover into two, which take the names of East and West Hanover.

The Synod of New-York has erected a new Presbytery in the counties of West-Chester and Putnam, to be called the Presbytery of Bedford.

Monthly Distribution.—Poughkeepsie, N. Y. which embraces about 700 families, has been divided into nine distributor's districts, all of which have been visited and supplied with tracts. *N. Y. Obs.*

Monthly Distribution.—A gentleman in New-York, who is active in distributing tracts, writes to a friend in this city, that fifty towns in the U. States have adopted the plan of distributing tracts monthly to every family. What has been *done* in New-Haven?—*N. H. Int.*

Mr. Wolff, the missionary, has had a narrow escape from death by poison, at Jerusalem, and resolved to leave that city. He was seriously ill, in consequence of it for some time.

REVIVALS.

Extract of a letter from the board of congregational ministers in London, to the General Assembly of New-England:—

"We confess, however, that the extraordinary effusions of the Holy Spirit, with which many of your churches have been blessed, and which appears to renew in these latter days the scenes of pentecostal conversion and increase, have peculiarly engaged our attention, inspired us with heartfelt gratitude, and provoked us, we trust, to holy jealousy, that similar benedictions may be poured forth on the people committed to our care.

"On every subject connected with the general prosperity of our denomination in the United States of America, it would give us great satisfaction to receive information from you; but on no topics within the whole range of your circumstances are we so anxious to receive your deliberate opinion, as on the subject of divine influence, in connexion with the happy revivals of religion in your favoured country.

"Whilst we affectionately invite communications from you, we shall be happy to impart whatever information it may be in our power to give, on the state of religion in our metropolis, and throughout the united kingdom."

Portsmouth, N. H.—Extract from a letter to a gentleman in this city, dated Portsmouth, N. H. Nov. 11, 1829:—

"I have some good news to communicate to you. God is pouring out his Spirit in a most wonderful manner. Sinners are flocking to Jesus like clouds and doves to their windows. It seems like the commencement of the latter day of glory. It began in this town about two months ago, and has become almost general; and is extending, in a blessed manner, into all the towns around. It does seem as though the time had come, when the earth shall be filled with the knowledge of the Lord, as the waters fill the sea. The Lord grant that it may be so."

Another account says, that the work of the Lord is not only extensive in Portsmouth, but also in Newington, Greenland, Stratham, Rye, Kittery, Elliot, York, and in other places, from five to fifteen miles round Portsmouth.—*Philad.*

State of New York.—The Vermont Telegraph mentions revivals as now in progress at Plattsburgh, and in the valley of Schroon, N. Y. In the latter place more than 100 have obtained hope in pardoning mercy.

Champlain, N. Y.—A member of Union college writes to a gentleman in this vicinity, "There has been a revival of religion during four months past, in Champlain, Clinton county, N. Y. There have been between 80 and 100 converts."—*Vt. Chron.*

South-Carolina.—The Rev. J. Herrington, of Sumpter district, S. C. writes to the editor of the Charleston Observer, that a seriousness has prevailed in the congregation of Concord church since last spring, as well as in Upper-Salem. It is now two years since the revival commenced in those parts, and he has had more than a hundred converts under his pastoral care. A letter to the same from Rev. D. Humphreys, states, that about one hundred and twenty-eight persons have been admitted to the churches of Friendship and Fairview, in Greenville district, since some time in February last. The work, when he wrote, was still advancing.

Deckertown, N. J.—Extract of letters to the editor of the Star & Index, dated Deckertown, N. J. Oct. 16, 1829:—

"*Dear Brother*—I have the pleasure of informing you, that the Lord, in plenitude of his mercy, is granting us a work of grace in this vicinity; and sinners are being brought from sin and Satan, into the glorious light and liberty of the sons of God. There are probably thirty or forty, that are now rejoicing in hope of the glory of God; besides quite a large number, who are seeking the Lord sorrowing.

L. FLETCHER."

Emmaus, Choctaw Nation.—Extract of a letter from Mr. Jewell, to the editors of the Boston Recorder, dated Sept. 24, 1829:—

"I can now inform you, that the work of the Lord is truly marvellous among this people. About 600 have come forward to the anxious seat within about six weeks past. With feeble health, I have travelled during that time, more than 300 miles, in attending meeting;* and preached whenever opportunity was presented, which was quite frequently. Often, tired nature called for rest, long before the people were willing to excuse me; and they not unfrequently sing the most of the night, after the meetings are closed. Mr. Wright, the evangelist, who is situated in this district, has laboured much more than I have; and still the call has not been half supplied. O, that Christians would pray the Lord of the harvest to send us labourers, for the field is abundantly white."

*It will be recollected that our meetings are held in the woods; and that we take our food with us, and camp on the ground generally for two nights.

The Western Creeks.—Rev. W. E. Vaill, of the Union mission, writes as follows to the editor of the New-Haven Intelligencer, under date of July 23:—

"There can be no doubt, but that the Spirit of the Lord, is operating on the hearts of many among the Creeks of the Arkansas. I may set down thirty or forty, that either profess the grace of God, or are anxiously seeking it.—They have had none to teach them since their arrival in this country, till lately, but some very ignorant blacks, who have no education, but what has been formed under the exclusive guidance of the renewing Spirit. Yet they have held meetings on the Sabbath, and the Lord has blessed their endeavours. This is a marvellous display of divine power, for the means, and the only means, are the foolishness of preaching, rendered as foolish as the ignorance of man can make it."

Greene Co Alabama.—A letter from a clergyman, dated Springfield, Greene county, Alabama, Oct. 12th, refers us to a paper which we have not seen, for particulars, respecting a revival which has already commenced in that county. The churches under the pastoral care of Rev. Mr. Gray, and Rev. Mr. Kennedy, are the only ones specified as sharing in the work. To these churches, there have been lately added *fifty-four members;* and the prospects are becoming more bright and cheering. It is worthy of particular notice, that "*this revival is ascribed, under God, to the influence of Sabbath schools.*"—*Charleston Obs.*

WESTERN RECORDER.

UTICA: DECEMBER 1, 1829.

Thanksgiving.—Next Thursday is the day appointed in this state, for a general season of thanksgiving. How often are such seasons made a matter of form and ceremony, even among Christians; among the gay and thoughtless, too, an occasion of recreation and amusement. Is this right? Will the God of heaven accept *such* tokens of gratitude? that God who searcheth the heart and trieth the reins? It cannot be.

"Praise is comely." It is indeed "a good thing to give thanks *unto the Lord*," to "*sing* praises *unto his name*," to "*tell* of his *loving kindness*." But it is also a solemn thing—a thing which requires deep heart-searching, humility, penitence, love, devotion of soul. It is the Christian's privilege to make it a season of joyful dedication to God in the closet, in the family circle, and at the house of the Lord, among his people. But who can reckon up the countless benefits that are continually flowing from the hand of God? Even afflictions are but mercies in disguise; and they are mercies too, which demand the tenderest sentiments of gratitude. Christian reader, will you not begin *early* to count up your mercies, before appearing at the house of God with your offerings and acknowledgments? Depend upon it, there is no trifling computation before you, if you would seek to render unto the Lord for *all* his benefits.

Divine service will be attended by the 1st and 2d presbyterian churches of this village united, on Thursday next, when a collection will be taken up in favour of the cause of home missions. We hope it will be a *large* collection; for it is high time that *all* the tithes were bro't into the store-house.

Mr. *Davis*, the indefatigable agent of the American Bible Society, has lately returned from an agency to the counties of Warren, Essex and Clinton, and furnishes the pleasing intelligence, that by the exertions of the benevolent in those counties, every family will have been supplied with a bible in the course of the month of January next. This was probably one of the most destitute sections of the state, and the least able to supply themselves. Auxiliaries were formed in almost every town in the three counties, and the whole work was accomplished by Mr. D. in a little short of three months. Mr. D. is expected to visit this county, on the general effort for the A. B. Society, and will commence his labours about the first of January.

We repeat the following notice, that it may be remembered, TO-DAY. Infant schools are becoming objects of great interest; and they ought to be *well patronised*. Any one who has never attended to the subject, would be quite astonished at the improvement of which the infantile mind is susceptible. Something of this improvement we trust will be seen to day:—

☞ The second quarterly examination of the Infant School in Liberty-street, will take place at the first Presbyterian Church in Utica, on Tuesday the 1st December inst. at 10 o'clock, A. M. which the public are respectfully invited to attend. At the close of the exercises, a collection will be taken up, to aid the Committee in paying the balance due for the school-house.

Ordained, as an evangelist, at a special meeting of the Oneida Presbytery, convened at New-Hartford, Mr. *J. D. Mitchel*, a licentiate from that presbytery. Introductory prayer by Rev. Mr. Gale; sermon by Rev. Dr. Lansing; ordaining prayer, by Rev. Mr. Frost; and charge by Rev. Mr. Aikin. It is understood that Mr. M. will labour somewhere in the southern states.

Review, &c.—The chapter presented to-day, under this head, is worthy of the most special attention. What honest patriot can fail to tremble in view of such details. The spirit of infidelity has been gradually stealing in upon our national councils, for many a year; and though we have as yet no "*goddess* of reason," to be an object of worship, we are beginning to have *our priestesses*, whose characters are perhaps about equally detestable.

Synod of Ulster.—The celebrated Synod of Ulster, in Ireland, have finally separated, by a withdrawal of the Unitarians, with their proportion of the funds. This is well. How can two walk together unless they be agreed?

Travelling on Sundays.—The Lord Mayor of London has issued a notice, stating, that in consequence of complaints having been made of the disturbance experienced by religious congregations, from the driving of coaches through the city, during divine service, on the Lord's day, constables would be appointed to take the number of those so offending, in order that the drivers might be prosecuted according to law.

What if our village coachmen and stage proprietors were to take this occurrence into consideration, while thundering over the pavements in the near vicinity of our churches, to the great disturbance of the congregations?

Cherokee Temperance Society.—We learn from the Phœnix, that a society was organised under this name, at the council-house in New-Echota, on the last Thursday of October. Addresses were given; a constitution adopted, and forty names obtained as signers to the pledge of entire abstinence.

Governor Crafts, of Vermont, recommends the revisal of the laws relative to the licenses of groceries and taverns, with a view to aid the progress of temperance. Will not such *new* measures as these tend to unite *church* and *state?* Arouse, ye money-making patriots! 'Tis time to issue another pamphlet!

Christian Guardian.—The first number of a new paper, bearing this title, has just come to hand. It is issued on a quarto sheet, at York, Upper-Canada—E. Ryerson and F. Metcalf, editors. Advance price, 12*s*6*d*. The profits on it (if there should be any) are pledged to the support of superannuated clergymen of the methodist denomination in that province.

Musica Sacra.—The eighth edition is now out of press, and ready for distribution. It embraces several material improvements. Particulars hereafter.

The numbers of William Penn, we understand, will shortly appear in a pamphlet. No doubt they will continue to be read with avidity. They have been copied, we believe, by more than fifty editors in different parts of the Union.

For the Western Recorder.

MR. HASTINGS—Through your paper, I wish to acknowledge the receipt of a donation to the Education Society, from an unknown individual. The note accompanying it breathes a spirit which ought to be awakened in every Christian's heart; and with the hope that it may be diffused and be enkindled in other bosoms, I venture to give it publicity:—

"REV. MR. AIKIN—SIR—"The harvest truly is plenteous, but the labourers are few," is a truth that was deeply enforced on my mind, on hearing Mr. Cornelius preach; and as he proceeded in his different statements, I felt that educating a pious young man for the ministry is a great and glorious object. When he spoke of the want of ministers, of the good they were enabled to accomplish, of the number that stood ready, desirous to engage in the work, but who are prevented by want of means, I deeply felt it to be a privilege to do something for this cause; and the question arose, what doth hinder you? Feeling that God had taken me from poverty, and cast my lot in pleasant places; that I have been blessed with enough, and have to spare; I resolved that a portion of what God had put into my hands should be devoted to his service.

"I therefore send you the sum of *thirty-seven dollars and a half*, to be appropriated to the education of a pious young man for the ministry; and will make this payment twice a year, for the time stated by Mr. Cornelius, as necessary to accomplish the object. "A FRIEND."

Christian reader, "go thou and do likewise." Let the question be asked—"What doth hinder *me?*" With or without a little retrenchment, cannot you furnish, from the abundance God has given you, seventy-five dollars a year, to prepare a young man of talents and piety to preach the "unsearchable riches of Christ?" Ten times that amount, it may be, is now annually expended in sumptuous living, and splendid furniture or equipage, which, at the most, can only procure for you the dear bought and transient honour of shining for a few days, a little more brightly than your neighbours. The young man, thus educated by your charity, may become a Hall in Bombay, a Morrison in China, or a Kingsbury among the Indians, and be instrumental in converting nations to the "obedience of the faith." When you appear in judgment, millions from among the heathen may rise up and call you blessed. It is sometimes proper to contemplate the recompense of reward. "They that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." But look also at duty. Consider your obligations as a christian, the wants of a perishing world, the claims and glory of your Redeemer, and then act as a steward of God, in view of the final judgment. S. C. AIKIN.

Utica, Nov. 28, 1829.

For the Western Recorder.

ST. LAWRENCE COUNTY.

This county contains thirty presbyterian and congregational churches, and but twelve ministers to supply them. These churches have recently been visited by an agent of the Western Education Society, and the amount subscribed and proposed to be given by them annually, for the benefit of that Society, in cash and other articles, is *one thousand dollars*; with some abatement for the present year, in a few instances, in consequence of previous engagements.

Fourteen beneficiaries have been added the past year, within the limits of this county; and others are expected to apply for patronage.

Nine hundred dollars have been raised, and are pledged to be raised, the present year, by the people of this county, for the bible cause; $500 for bibles circulated in this county; and $400 as a donation to the American Bible Society, to aid in the great object of supplying the nation.

Sabbath schools are flourishing in nearly every town. Suitable efforts are making for the circulation of tracts.

The cause of domestic missions will doubtless be regarded the present year, as it has been in years past, with very lively interest and distinguished liberality. And exertions are now making, in a regular and systematic form, for circulating the Missionary Herald in all the towns through the county, and of increasing, by this means, the interest that is taken in the cause of foreign missions. E. J.

For the Western Recorder.

MR. HASTINGS—Please insert in your paper the following resolution of the Synod of Geneva, passed at their last session. Your's, &c. S.

"*Resolved*, That the Synod recommend to all the churches under their care, that they make early and efficient efforts to raise funds for the education of pious young men for the gospel ministry; and that they do this through the medium of the Western Education Society, as an auxiliary of the Presbyterian Branch of the American Education Society."

PROCLAMATION.

By Enos T. Throop, Lieut. Governor of the State of New-York, administering the government thereof.

It has pleased Almighty God to distinguish the people of this state by unmerited and unwonted favours. He has given us strength and wisdom; and by his guidance we have become members of a national and state government, which secures to us safety from foreign aggression, and to each of us the due enjoyment of our civil rights and freedom of religious opinion. By his great goodness our hearts have been disposed to cultivate the growth of knowledge and virtue, by the instrumentality of public worship, of schools, and of benevolent and charitable institutions, and to consider them as means of individual happiness and national prosperity. He has been graciously pleased to vouchsafe to us, during the past year, a continuance of peace with other nations, tranquility at home, health, and abundant harvests. For these, and for his innumerable favours to us, as a people and as a nation, and that He may continue to us his mercy and protection, it is our bounden duty, with grateful hearts, solemnly and publicly to render our united and fervent thanks to our divine Creator, Guide and Protector.

I do, therefore, in conformity to usage, recommend to the good people of this state, the observance of Thursday the third day of December next, as a day of PUBLIC PRAYER and THANKSGIVING.

In witness whereof, I have hereunto set my
name, and the privy seal, at the city of
(L.S.) Albany, this 26th day of October, anno
Domini 1829. E. T. THROOP.

☞ Notice is hereby given, that the congregational meeting-house in the town of Verona, will be dedicated on Wednesday the ninth inst. at 10 o'clock, A. M. The exercises will be conducted by Rev. Mr. Aikin, or Dr. Lansing.

POLITICAL.

FOREIGN.

An arrival at Boston, from Liverpool, on Monday of last week, brought London papers to the 21st of October; and Paris papers to the 22d, have been received by an arrival at New-York from Havre.

Russian Manifesto.—The news of the conclusion and ratification of the treaty of peace, was officially announced at St. Petersburgh, October 1st, by the following manifesto:—

MANIFESTO OF THE EMPEROR OF RUSSIA.

By the Grace of God, We, Nicholas the First, Emperor and Autocrat of all the Russias, &c. &c.

Thanks to the decrees of Divine Providence! the treaty of perpetual peace between Russia and the Ottoman Porte has just been concluded and signed at Adrianople, the 13th of September, by the respective plenipotentiaries of the two empires.

The whole world is sufficiently aware of the irresistible necessity which alone forced us to have recourse to arms. Upon that legitimate war, undertaken for the defence of our empire, our faithful subjects, unceasingly animated with an ardent devotion for the throne and the country, hastened to offer us the tribute of their property, and to second us with their efforts; and God has blessed our cause.

Our intrepid warriors have given in Europe and Asia, by land and by sea, new proofs of their heroic valour. They have triumphed at once over the obstacles raised by nature, and by the desperate resistance of the enemy.—Rushing from victory to victory, they have passed over the chain of the Saganlonck mountains; they have traversed the summit of the Balkan, and did not stop till they were at the very gates of Constantinople. Formidable only to the armed enemy, to the peaceable inhabitants they were full of clemency, humanity and happiness.

In those days of combats and glory, constantly strangers to all desire of conquest, and to every wish for aggrandisement, we have never ceased to request the Porte to aid in the re-establishment of good harmony between the two empires.

At each victory the chiefs of our armies hastened by our order, to offer him peace and amity; but nevertheless our efforts were always useless. It was only when he saw our flags waving within a short distance of his capital, that the Sultan became aware, from our conduct, that our object was not to overturn his throne, but to obtain the accomplishment of treaties. Convinced, then, of the purity of our intentions, he held forth his hand to receive the peace which had been so often proffered to him.

This peace promises to Russia the most prosperous and happy results—the blood of her warriors compensated for by numerous advantages. The passage of the Dardanelles and the Bosphorus is from henceforward free and open to the commerce of all the nations of the world. The safety of our frontiers, especially on the Asiatic side, is for ever guaranteed by the incorporation with the empire of the fortresses of Anapa, Poti, and Akhaltzik—of Atzkow and Akhalkalaki. Our former treaties with the Porte are confirmed by it, and re-established in all their vigour; and just indemnities are insured for the expenses of the war, and the individual losses sustained by our subjects.—The scourge of the plague, which has so often menaced the southern provinces of Russia, will in future be confined within a double barrier, by means of the establishment (as agreed upon by both parties) of a line of quarantine upon the banks of the Danube. Our solicitude has been extended to the fate of the people who are our co-religionists, and subjected to Ottoman domination. The ancient privileges of the principalities of Moldavia and Wallachia, have been sanctioned, and their welfare has been consolidated by new advantages. The rights accorded to the Servians by the treaty of Bucharest, and confirmed by the convention of Akermann, were previously suspended in their operation; but these stipulations will in future be faithfully observed. The political existence of Greece, determined by Russia, in concert with the allied courts of France and England, has been formally recognised by the Ottoman Porte.

Such are the fundamental bases of a peace which has happily terminated a bloody and obstinate war.

In making known to our well beloved subjects this happy event, a new gift of the blessing of heaven showered upon Russia, we address with them our fervent thanks to the Almighty, who has designed to raise, by his divine decrees, our beloved country to such a high degree of glory. May the fruits of this peace develope themselves, and be multiplied more and more for the advantage of our faithful subjects, whose welfare will ever be the first object of our constant solicitude!

Given at St. Petersburgh, the 1st of October, in the year of grace, 1829, and the fourth of our reign.

The Russian Army.—The following it is said will be the disposition of the Russian troops during the occupation of Roumelia and the Principalities:—Gen. Diebitsch is to remain with his head quarters at Adrianople, extending his posts to the Balkan. Gen. Ruth will form with his corps the chain from the Balkan to the Danube. Count Pahlen, with ten thousand men, will occupy Wallachia; and Gen. Kisselow, Moldavia, with 8,000 men; while the third corps, under Gen. Krassowski, is to cross the Pruth, and re-enter the dominions of Nicholas. With the exception of that single corps, it therefore appears, that the whole of the Russian army employed in the operations of the war in Europe, is to remain on the Turkish territory till payment of the indemnity has been completed.

The Sultan had dispatched orders from Constantinople to all the pachalics of the empire, to cease hostilities against the Russians, and to treat the Russian nation as one on the most friendly terms with the Porte.

France.—Associations to refuse the payment of taxes laid by the new budget, have been formed in all parts of France. The Gazette de France says, "These are not chimeras. It is a plot developed over the whole surface of the realm. At first abandoned, on account of the prosecution instituted against the Journal du Commerce, subsequently resumed at Paris by the leaders of the liberal prints, and spreading throughout the provinces, this plan cannot now be mistaken. The committee which have the direction of matters propose, that all Frenchmen shall engage not to pay the tax on the day when orders shall be given by them to the signers of the agreement." The Constitutionel publishes the letters of some individuals who have joined the Parisian association. One of the writers says—"The obligation on the part of the subjects to contribute to the expenses of the state, correspond with the obligation on the part of the government to observe the fundamental compact; whence it results, that should there be a manifest violation of the charter, the country might refuse to pay the tax from the present moment, though the budget should be legally voted for all 1830." The act which lays down the basis of the Paris association, is said to have been signed by 1500 respectable inhabitants of the capital, who agree to contribute according to the amount of their respective taxes, to the expense that might be occasioned by offering such resistance.

Portugal.—The rumour of the recognition by Spain of Miguel, as legitimate sovereign of Portugal, is reported in the French papers, and confirmed by private letters received in London. It is stated in a Paris paper of the 17th, that the Count of Figuera, minister to Portugal, has presented his letters of credit to Ferdinand, and that the minister of the latter had been formally received at the court of Miguel.

The King's Health.——The London Atlas states, "on the best authority," that the sight of one of the King's eyes is so seriously affected, that all hopes of its recovery are gone, and that dangerous symptoms have appeared in the other eye. It adds, that one of the King's knees has an increasing tendency to induration.

DOMESTIC.

Virginia Convention.—The basis of representation in the Legislature still occupies the attention of the Convention. The report that Mr. Monroe had resigned his seat in the house appears to have been unfounded. The delegates from the western counties are unanimously in favour of the *white* apopultion, as the basis of representation; while the members of the eastern counties are generally, but not unanimously, in favour of the compound basis of population and taxation, at least for the Senate. The question has been debated for several weeks; at first, with much moderation; but lately as the excitement has increased, the debate has been warm and in some instances personal and severe. The majority in favour of the white population basis, on the first division, was *two*; and this majority has been generally retained, against the numerous amendments by which it has been since attempted to reject or modify that basis. Mr. Madison votes uniformly for the compound basis. Mr. Monroe employs his influence in endeavouring to effect a compromise, by which the white population basis shall be adopted for the Assembly, and the compound basis for the Senate; but as yet he has been unsuccessful.

The following table will show the bearing of this question upon the two sections of the state. The western section contains nearly one half the white population; while the eastern section pays more than three-quarters of the taxes:—

There are 26 counties in Virginia, west of the Alleghany, with a population of 181,384 whites, and 17,173 slaves; and paying $33,770 taxes.

Between the Alleghany and Blue ridge, 14 counties; 138,132 whites; 33,533 slaves; $56,362 taxes.

Between the Blue ridge and the head of the tide water, 29 counties; 197,222 whites; 221,332 slaves; $150,265 taxes.

Below the head of tide water, 40 counties; 165,523 whites; 176,351 slaves; $144,440 taxes.

As an evidence of the feeling existing in parts of Virginia, on the subject of the basis of representation, it is stated in the Richmond Whig of the 21st ult. that on the receipt of Mr. Watkins Leigh's speech at *Harrisonburgh*, the speaker *was burnt in effigy!* Harrisonburgh is in the valley of the Shenandoah. Mr. Leigh was against the white basis.

Auburn State-Prison.——Gershom Powers, Esq. having been elected a member of the next Congress, has resigned his office as agent and keeper of this prison, and Col. Levi Lewis has been appointed in his place. Col. William Powers succeeds Mr. Lewis, as deputy-keeper. This prison now more than supports itself. During the three years and nine months it has been superintended by Mr. Powers, the net proceeds were $4647.85; and on the 1st of November, the prison was out of debt, and Mr. Powers delivered to his successor, in cash, and in demands considered safe, $15,472. During the same period, the earnings of the convicts, and receipts from visitors, have amounted to $130,000. "The discipline is as perfect as it well can be. The officers, without arms, or any deadly weapons, have entire command over the convicts, who, in silence exert their best skill in unremitting labour. Their passions are subdued and quiet, their feelings softened, and by means of good counsel and judicious instruction, their mental and moral powers are brought into salutary exercise; while the fact that there has been recently but few re-convictions, shows the reformatory tendency of the institution."

Emancipation in New York.—David Johnson.—This is the name of a coloured man, about twenty-six years of age, who has resided as a servant in one of our large boarding houses for the last six years. By his industry and faithfulness, he has obtained the confidence of his employer, and the favour of the whole family. About three years ago he married in Philadelphia, and now keeps his home, with his wife and two infant children, in Pell street. All things went on well with David until yesterday morning, when a gentleman from Loudon county, Virginia, an attorney of Philadelphia, and Constable Hays, entered the boarding house and seized him as a slave. They had found his track at Philadelphia, and followed it to Pell street, when his wife, without suspicion, pointed out the place of her husband's daily labour. David was soon taken to the office of Judge Thompson, where the mistress and several gentlemen of the family were soon assembled. When interrogated, the secret which had always been confined to himself was honestly disclosed, that he was a slave; and the tears fell freely as he thought of his condition. It was a time of sympathy, and fortunately there were those present who had hearts to feel. Some one enquired the value of such a slave. The owner considered it at least $600; but after some conversation, remarked that in consideration of the peculiar circumstances of the case, and the liberal manner in which he had himself been treated, that he would receive $550. The money was at once subscribed: David's deed of manumission was drawn and executed; and with tears of gratitude and gladness, he returned to his employment and his family, *free;* as he deserves to be, and as every man whom the Creator has formed, has a right to be. David has some money in the savings bank, which he cheerfully relinquishes to his generous benefactors.—*N. Y. Jour. of Commerce.*

Important to Lawyers.—By the revised laws, vol. 2, page 196, the terms of the supreme court, after the current year, will commence on the first Monday of January, May and July, and the third Monday of October. The January and October terms will be held at Albany; the May term at New-York, and the July term at Utica, the place where the terms have heretofore been held. The next term of the court will therefore commence on the first Monday of January next. *Ontario Messenger.*

Bank Commissioners.—Lieut. Gov. Throop has issued a proclamation, designating the 1st Monday in February next, as the day of meeting for the delegates of the banks in the 2st, 2d and 3d senate districts, at the city of New-York; and the same day for the delegates of the 4th, 5th, 6th, 7th and 8th districts, at Auburn; to appoint bank commissioners, under the act of the last session of the legislature.

Welland Canal.—The Welland canal was to be opened on Tuesday the 24th ult. for the passage of vessels. The first vessel was to pass from Port-Dalhousie, on Lake Ontario, through the canal, into Lake-Erie, and proceed to Buffalo.

Conviction for Murder.—At the circuit held week before last, at Johnstown, Judge Cowen presiding, Moses Lyons was found guilty of the murder of Sally Yorington, and sentenced to be executed on the 18th December. Lyons and the deceased lived together, and they were frequently intoxicated and quarrelled. On one of these occasions, on the 9th of November, he beat and otherwise injured her so much that she died.

Orleans Circuit.—Elihu Mather, indicted for conspiracy to kidnap William Morgan, was tried at Albion, week before last, and acquitted. The trial occupied the attention of the court nearly two weeks, the first six days being taken up in procuring a jury.

Black Sea.—The port of New-York is quite in a bustle with the numerous vessels fitting out for the Black sea. There can be no doubt that a most advantageous trade may be carried on in that quarter.

Poor Sam Patch was for several years a mule spinner in Messrs. T. Greene & Son's factory, Pawtucket. He commenced his jumping there, from the bridge and the yellow factory. Subsequently he went to the Paterson factories, where his jumping attracted much attention; and he soon afterwards gave up mule-spinning for this idle employment, until his vaulting ambition o'erleapt itself, and the loss of his life has been the consequence. Sam is less to be blamed than those who encouraged him to exhibit his feats. His mother resides in Pawtucket. It is said he requested that the contributions made at his last jump should be sent to her, and it is to be hoped the request will be complied with.—*Pawtucket Daily Adv.*

The amount of *whiskey* inspected at Baltimore during the last year, was 2,443,934 gallons!

UTICA MISSIONARY DEPOSITORY

Rec'd for the A. B. C. F. Missions, from Oct. 12, to Nov. 28, 1829.

Paris—Fem. Cent Society, by A. Simmons, Tr.	$30 50
Paris-Hill—Box of clothing for Seneca mission, not est. by Mr. C. Scofield.	
Madison—Pres. Soc. mon. concert,	17 83
Litchfield—Fem. Ben. Soc. box of clothing, est. at 30.00, by J. Washburn.	
Whitesborough—Fem. Mis. Soc. for Seneca mission, box of clothing, est. at 44.54: Also, from Young Ladies Ind. Soc. for education in Greece,	10 00
Oneida Co.—From a female friend of missions,	50 00
Otisco—Fem. Ben. Soc. box of clothing for the Greeks, est. at 70.29.	
Elbridge—Box of clothing for Greeks, not est'd.	
Martinsburgh—Fem. Mis. Soc. box of clothing, est. at 25.36, by Mrs. C. Yale, Tr.: Also, by Dea. J. Hall,	1 00
Utica—2d Presb. Soc. mon. concert, by Mr. Hotchkiss,	12 13
Winfield—Box of clothing, not est. by A. Luce.	
Preble—Mon. concert,	8 88
Holland Patent—Box of clothing, from ladies, est. at 22.00.	
Russia—Bundle of clothing, not est. for Mackinaw mission.	
Smyrna—Mon. concert, by C. E. Avery,	12 00
Amount of cash,	$142 34

ABIJAH THOMAS, *Agent.*

OBITUARY.

MRS MARY ANN ROBERTS, whose death was mentioned last week, will live long in the recollection of her acquaintances. She was a woman of no ordinary character. She sought not the circles of the rich and the gay. Earthly gratifications had no charms for her, even if she might have claimed them for her eternal inheritance. Her's was the simple "luxury of doing good." Humble, unassuming, meek, she was still singularly active at the post of duty; and many, it is believed, will refer to her faithful admonitions, as the means of their first permanent religious impressions. Divine grace taught her sometimes to win her way to the heart, that was not to be approached by the open champion of the cross. Retiring and silent in her natural deportment, she could not refrain herself where the honour of her Master required her to speak. The love of Jesus constrained her, and his grace was seen in her daily walk and conversation. No wonder, then, that at the hour of her early departure, she could whisper in joyful accents—"Precious Jesus! Precious Jesus!" These were the last words that fell from her dying lips. The uniformity of such a character furnishes, of course, but few incidents for the columns of a public journal; but her name, we trust, is written in heaven, where it will be had in everlasting remembrance.

We last week mentioned the death of Mrs. CHASSELL, wife of Rev. David Chassell, of Fairfield, Herkimer co. By a communication since received, we learn, that she died on the 31st of October, after a distressing illness of eight months continuance; during the whole of which period, she was confined to her bed. Her disease (a pulmonary consumption) was exceedingly distressing, and her sufferings extreme.

Mrs. Chassell was the daughter of Hon. John H. Olin, of Shaftsbury, Vt. and was born Nov. 28th, 1799, and made a public profession of her faith in Christ before she was ten years of age; which profession she continued to adorn until her death. During the protracted period of her illness, her christian character shone with unusual lustre. Her resignation to the will of God was entire; her reliance upon the promises unshaken, and her peace of mind uninterrupted. Amidst her severest pains, she said, "My bodily distress is great; but I have perfect peace of mind." Her case exhibited the power of the christian religion, to remove all distressing anxiety respecting the future, and to fill the soul with peace and triumph in the hour of death. Her only fear was, that she should become impatient under the chastenings of the Lord. For several months she seemed to regard death as disarmed of all its terrors. She died with the firm hope of a christian, and filled with the consolation which such a hope inspires. "Blessed are the dead who die in the Lord."

MARRIED,

In Lansing, on the 17th ult. by Rev. Dana Fox, *Charles C. Egan*, Esq. of Utica, to Miss *Phebe Strong*, daughter of Col. Simeon P. Strong, of Lansing.

At Oneida Institute, on the 26th ult. by Rev. Mr. Frost, Mr. *Waterman E. Simonds*, of Vernon, to Miss *Sarah P. Kirkland*. We are happy to learn, that instead of the exhilirating bowl, there was substituted, so far as can be known, the life and spirit of devotion.

In Wilmington, Mass. Rev. *Harrison Allen*, of Industry, Me. missionary to the Choctaw nation, to Miss *Nancy Eames*, of Wilmington.

DEATHS.

In Fairfield, Herkimer county, on the 17th ult. Mrs. *Ann Post*, wife of Mr. Dan Post, aged 26. On the 20th, *John*, son of Mr. Eli Raymond, aged 6. On the 22d, Mrs. *Rachel Willard*, wife of Joseph Willard, Esq. aged 82. On the 23d, an infant child of Mr. Zina Kelsey, Jr. aged 9 weeks.

At Savannah, Geo. on the 15th ult. where he had gone for the benefit of his health, Mr. *Alonzo W. Kinsley*, of the firm of A. W. Kinsley & Co. type-founders, of Albany.

In Canandaigua, on the 22d ult. Mr. *Phineas Bates*, aged 80. Mr. Bates emigrated to that place in 1789, the first year of the settlement of the town. As one of the hardy pioneers led by the enterprising Phelps, into a then unbroken wilderness, he encountered all those toils and privations incident to new and remote settlements: He saw its forests felled, and the haunts of the savage become the abode of civilisation and refinement.

In Paris, on the 7th October, M. *Seligman Michal*, grand rabbi of the Israelite persuasion, aged 85. All of the Jewish population attended the funeral.

ONEIDA BIBLE SOCIETY.

The Depository of this Society has been removed to the Book and Stationary Room of BENNETT, BRIGHT & Co. corner of Genesee and Fayette streets. *Utica, Dec.* 1, 1829.

New Agents for the Recorder.

Lemuel Hills, Waterville. Rev. P. Field, Hamilton.
Joel Bradley, Lebanon. Calvin Whitcomb, Madison.
Capt. T. Pond, Morrisville. John E. Dutton, Vernon.

WOODBRIDGE'S GEOGRAPHY.

JUST published and for sale, the eleventh edition of WOODBRIDGE'S RUDIMENTS OF GEOGRAPHY, for Schools and Academies; constructed upon a new and original plan, to aid the memory, by comparison and classification; with an enlarged atlas of seven maps and two charts, arranged upon new principles, exhibiting, in addition to what is found in other atlases by means of emblems, figures, &c., the various degrees of civilisation of the inhabitants of the earth; the population, form of government, religion, climate, degree of temperature, and productions of all countries, and the comparative size of towns, rivers, and mountains; by Rev. WM. C. WOODBRIDGE, late teacher in the American Asylum, (foreign correspondent of the Geographical Society of Paris.)

The tenth edition of this work, recently published, consisting of 20,000 copies, has been entirely *disposed of* within eight months from its publication, and a new edition called for. This unexampled sale, and the regular and increasing demand, may be judged as evidence of the peculiar merit of the system. Experience, the best test of merit, has proved that the peculiar plan adopted, conveys a greater amount of permanent knowledge, renders the pupil more intelligent on the subject of geography, and tends more to enlarge the mind, than that of any similar work. Two editions have been published in England, under favourable prospects of an extensive sale in that kingdom. The author of this work has resided in Europe for several years past; has visited the Fellenberg, and other important literary institutions, with special reference to the science of geography and improvements in education.

Care will be taken to introduce into each successive edition such corrections and additions as the state of the globe or new discoveries shall render advisable. Atlases to the present edition are put up in the quarto form, with an enlarged map of the United States, including New-England, New-York, Pennsylvania, and New-Jersey, on an extended scale.

Recommendations of the superior excellence of the plan upon which this work is formed, and of its claims to originality and patronage, have been obtained from literary gentlemen and teachers of the first respectability, both in our own country and in Europe.

☞ For sale by HASTINGS & TRACY.
Utica, Dec. 1, 1829. 48w6

NEW GOODS.

THE Subscribers are now receiving their Winter Stock of *GOODS*, and intend to offer them at the most favourable prices to families or wholesale dealers.

Among their articles just received, are—
125 boxes and half boxes Raisins,
16 jars fresh Malaga Grapes,
10 cases West-India Preserves,
3 do. Citron,
3 kegs fresh Currants, (dried),
7 hogsheads Brown Sugar,
14 cases Lump and Loaf Do.
3 do. white Havana Do.
6 do. Canton Do.
20 hhds. and barrels Molasses,
800 gallons pure winter Sperm Oil,
40 boxes hyson, young hyson, imperial, gunpowder and black Teas, and some few chests expressly for retail, of hysonskin, warranted *better* than can be found in Utica.

Also, a very extensive assortment of DRUGS and MEDICINE, *Paints and Oil, Dye-Stuffs*, &c.
HUNT & BRISTOL, No. 109, Genesee st.
300lbs. live Geese Feathers for sale as above.
Utica, Nov. 24, 1829. 47w3

NEW GOODS.

SATIN REPS, Gros de Inds, Gros de Zeng, Gros de Berlins, Gros de Naps, fashionable colours, for Ladies' cloaks and dresses, with fringes to match—Circassian, Italian Lutestrings, Sarsnet, French Feather Flowers, &c. &c. may be found at
Nov. 17, 1829. SHEARMAN & THOMSON's.

SHAWLS, &c.

5, 6, 7 & 8-4 black, scarlet & white Merino, long and square Shawls, Lupin & Son's importation, one quarter less than before offered in town. Also, super Merino Cloths, for ladies' dresses, 6-4 wide, at 15s. per yard—are for sale at
Nov. 17, 1829. SHEARMAN & THOMSON's.

MILLINERY GOODS.

A COMPLETE assortment of Millinery Goods, of every description, for village and country trade, can be found cheap, at
Nov. 17, 1829. SHEARMAN & THOMSON's.

CARPETS, &c.

7000 Yards Kidderminster, Ingrain and Tariffville Carpets—some fashionable patterns at 6s6 per yard: 150 Carpet Rugs, from $3 to $15: 30 pieces Oil Floor Cloths: Blue, green and drab figured Floor Baize: Blue & green Table, Piano & Stand Covers—are for sale, wholesale and retail, at
Nov. 17, 1829. SHEARMAN & THOMSON's.

MOREENS.

ELEGANT blue, orange, lemon, scarlet & crimson Embossed MOREENS, with Fringes to match; for which you need look no where else, but at
Nov. 17, 1829. SHEARMAN & THOMSON's.

SHEARMAN & THOMSON have the pleasure of informing their Friends, that their Fall & Winter Stock of GOODS are now in Store, which is always the largest and most general in town.
Nov. 17, 1829. 46w6

SUNDAY SCHOOL BOOKS.

JUST received at the Depository of the American S. S. Union, No. 145, Genesee street, a general supply of the Society's Publications. Schools and Auxiliary Unions can avail themselves of an extensive assortment of the Parent Society's Books, from which to select School Libraries, and replenish their Depositories.

NEW WORKS.

Lives of Adam Wallace and Walter Mills, by the author of Wishart, Wishart; Let it alone until To-morrow, or the Life of Robert Benton; Parting Advice to a Youth, on leaving a Sunday School; Monument of Parental Affection to a dear and only Son; Rowe's Exercises; Obookiah; Ruth Lee, by the author of Wild Flowers; Life of Legh Richmond; Do. Sam'l Pearce; New Testament in paragraphs, by James Nourse, A.M. octavo; Helps to the Gospels; Alexander's Evidences; Union Questions, 1 & 2 vols.; Lessons, printed in large type, on sheets and cards, for the use of Infant Schools; Reward Tickets, with Scripture Texts; Picture Reward Tickets, with a Hymn.

Also, Miscellaneous Books, useful for S. School libraries and families.

All communications for the American S. S. Union may be addressed to the Agent of the Am. S. S. Union, No. 145, Genesee street, Utica. *Oct.* 20, 1829.

ETNA INSURANCE COMPANY,
OF HARTFORD, CONNECTICUT,

OFFER to insure Dwelling-Houses, Stores, Mills, Manufactories, Distilleries, Barns, Goods, and every other species of insurable personal property, against

Loss or Damage by Fire,

at as low rates of premium as any similar institution in good standing.

The Ætna Insurance Company was incorporated in 1819; and the reputation it has acquired for promptness and liberality in the adjustment and payment of losses, requires no additional pledge to entitle it to a liberal share of public patronage.

Persons wishing to insure can apply to Mr. JAMES VAN RENSSELAER, of Utica, who is appointed agent for the county of Oneida and vicinity, with full power to receive proposals and issue policies, without the delay necessarily attendant on an application to this office. *Hartford*, 1829. 87

BY order of the Hon. James Dean, Esquire, a judge of the court of common pleas of Oneida county, counsellor, &c.: Notice is hereby given to all the creditors of *Huet O. Hills*, of Vernon, in said county, an insolvent debtor, to shew cause, if any they have, before said judge, at his office in Utica, in said county, on the twelfth day of January next, at eleven o'clock, A. M. why an assignment of said insolvent's estate should not be made, and he be discharged from his debts, pursuant to the "act for giving relief in cases of insolvency," passed April 12, 1813. Dated Nov. 27, 1829.
48w6 HUET O. HILLS, *Insolvent.*

DEFAULT being made in the payment of monies due on a mortgage, executed April 3, 1828, by *Isaac Powell* to *Austin Wells*, of premises situate in Vernon, Oneida county; beginning in the south line of a road from the Oneida Glass Factory to Vernon Centre, on the east side of a school-house thereon standing, and running thence south twenty-three degrees west, one chain seventy-seven links; thence north sixty-five degrees west, two chains and seventy-two links; thence north twenty-five degrees east, one chain and fifty-five links, to the south line of said road; thence along said road, south seventy degrees east, two chains sixty-three links, to the place of beginning; being one rood thirty perches, (excepting a school-house thereon, and the right to use the same for any school to be kept therein)—Notice is hereby given, that pursuant to a power of sale in said mortgage, and to the statute in such case provided, said premises will be sold at public vendue, at the inn of S. Ives, in Vernon aforesaid, on the twenty-second day of May next, at ten o'clock, A. M. Dated Dec. 1, 1829.
LEVI HILLS, } *Assignees.*
E. M. HILLS, }
E. ALLEN, *Att'y.* 48m6

POETRY AND MUSIC.

STANZAS.

The voice of autumn! Earth receives,
The summons of decay:
Rustling around, the yellow leaves
Bestrew the wanderer's way.

No bloom or balm to cheer the hours;
The blithe bird sings no more;
Hoarse brawls the stream in forest bowers,
That murmur'd sweet before.

Through the black woodland, dim and pale,
The dying hills appear;
And hark! the moaning night-winds wail
The requiem of the year:

Hearts! where misfortune has effac'd
The sunrise dreams of youth;
And cold experience truly trac'd,
"Earth is no home for truth;"

Fame, friendship, pleasure, vainly bought;
Love, wasted to a sigh;
Dark night descending, ere ye thought
The gentle evening nigh:—

What hope remains? "Lone autumn's smile,
To mourners kindly given,
Wasted on changing earth awhile,
Beams from unchanging heaven."

For the Western Recorder.

Mr. Editor—You and your correspondents often tell us of the importance of a distinct pronunciation of the words in church music. Now, for my own part, while I admit the justice of the remarks, I am still in doubt whether there has often been witnessed in our times, any thing like a practical illustration of their importance. Am I right? And if so; how shall we account for the circumstance? Is the enunciation so very difficult? Or are people so ignorant of the design of singing, as wholly to overlook the import of language?

Your's, &c. A QUERIST.

Answer.—All of the above questions, but one, may be answered in the affirmative. We do not often witness any where a good enunciation. The art also is somewhat difficult, especially as it is generally practised; and there is, also, great ignorance and insensibility as to its importance. Thus much acknowledged, the remaining question is easily solved. We are to account for the deficiency in question, by referring in the first place, to the general want of information; in the second, to a defective consciousness of duty; and in the third, to a want of proper instruction. As to the latter, we would specify a single particular. The formation of the voice indispensably requires that the pupil should for a time confine himself chiefly to the enunciation of vowels. The longer he does this, (other things being equal), the pleasanter tone he will acquire. Most teachers dwell disproportionately on this species of exercise; so that the habit of adding consonants to vowels is seldom perfectly acquired. This is a sad error. Habits of a pernicious character are thus formed by the work of cultivation itself, which are not afterwards corrected without much labour and attention. Conscientious and well informed teachers may here find enough to do. Unquestionably it ought to be done.

MISCELLANEOUS.

From the New-York Observer.

THE BETTER VINEYARD.

"And I will give thee a better vineyard."

So said Ahab to Naboth, and so says the white man to the Cherokees. And it shall be yours, "so long as the grass grows and the water runs." And how long will that be? Look well to your title, simple Indians! Before you take this western Eden on these terms, it becomes you to find out how long the grass grows and the water runs there; for if those who have resided and travelled in the country may be believed, your lease will expire in a few weeks after the first freshet.

Richard Fields, a Cherokee, visited this land of promise, in October last, and resided there four months. He says generally, that it is the poorest country he ever saw, and particularly—

1. Good water is very scarce. In the winter, the large rivers are reduced to standing pools, and even the Arkansas itself is sometimes "almost absorbed in her sand."

2. Good land, in the part of the country visited by Mr. F., was entirely confined to the banks of the rivers. From Fort-Smith to the Creek agency, a distance of sixty-one miles, "I do not recollect," he says, "of seeing any good upland." And in the districts not personally visited, Mr. F. learnt from good authority, that much of the land was either barren, or consisted of extensive prairies, which are of course uninhabitable, except by hunters.

3. Some parts of the country are already crowded with the remnants of various Indian tribes, such as Osages, Peoles, Pianshaws, Miamies, Senecas, Shawnees, Delawares, &c. who rove from place to place in quest of game or booty, "and who think it a great honour to be styled a great horse thief."

4. The country is infested by roguish outlaws from all parts of the United States, who practise upon the Indians every species of intrigue and imposture.

5. A part of the country which is promised to the Cherokees is occupied by the Creeks, who claim it under a former grant of the government, and express much dissatisfaction with the new assignment.

6. The Creeks who have emigrated are sadly disappointed; but all their complaints "are treated with contempt and ridicule," and every species of indignity is heaped upon them. They have now no friends to consult with or to assist them, but are left alone to make the best of a bad bargain.

The above statement is confirmed in almost every particular by accounts from other quarters, in which we place entire confidence. And yet this is the country which Col. M'Kenney pronounces "unexceptionable in all respects, and even desirable!" It is here that the Indains "are to attain an elevation, to which, in their present relations, they can never aspire!" It is here that "new influences will be created, ennobling in their tendencies and animating in their effects!" And it is under these precious influences, that Col. M. expects to see this people "lifted in a single generation to a level with ourselves!" Oh that Col. M'Kenney would love the Indians!

From the Connecticut Observer.

OBITUARY.

Died, at North-Coventry, October 30th, Deacon Jesse Cook, aged 69. Dea. C. was uncommonly amiable in his disposition, and inoffensive in his conduct. He lived and died with few or no enemies. For fifty years he was an exemplary member, and for twenty-five years an officer of the church. The spirit which he manifested was apparently so heavenly, and his life was so regulated by the precepts of the gospel, that all his acquaintance considered him *a good man.* It is the practice of the church in North-Coventry, during the autumn of each year, to appoint a committee, whose duty it is to visit members of the church at their dwellings, converse with them and their families on the subject of experimental religion, and pray with them. This committee is composed of a number of persons, who, at the same time, go "two and two," into different parts of the parish, and perform the labour assigned them. Immediately after this visitation, there is a meeting of the church for prayer, and for the purpose of hearing the reports of the committee; and as a meeting it has ever been peculiarly interesting. Deacon Cook, for a number of years past, has discharged the duties devolving on a member of this committee, to the great satisfaction of persons whom he visited; and he discharged them for the last time on the 28th of October. Associated with another father of more than "three score years and ten," he visited, conversed, and on his knees prayed, with fifteen or twenty families. Every where he was gladly received, and his counsels and his prayers were listened to with respect and affection. It was to him a day of spiritual enjoyment. At the close of it he observed to his aged associate, "I have been richly paid for this day's labour." And it proved to be the last day which he was to spend on earth, in labouring in a special manner for Christ. On the day but one succeeding, while alone, arranging his concerns, at a distance from his house, in preparation for attending the meeting of the church, he was summoned to appear "in the general assembly and church of the first born, which are written in heaven." A few minutes after he was seen in his usual health, he was found a corpse; and the members of the church, who soon after convened, to hear a report from his lips, heard God saying to them by an impressive and affecting providence, "Be ye also ready; for in such an hour as ye think not, the Son of Man cometh."

From the New-York Journal of Commerce.

THE ASTOR CASE.

As this important case has excited a good deal of interest in the public mind, we have prepared the following abstract, from the testimony and arguments of counsel. It appears that in the year 1697, a patent was granted by William the 3d, conveying to Adolph Philipse a large tract of land in the present county of Putnam. He died, leaving the property to Frederick Philipse, by whom it was bequeathed to his children in tail. Mary Philipse, one of his children, intermarried with Roger Morris, who became seized in fee simple of a portion of the state. During the revolutionary war, Roger Morris was an active partisan opposed to the struggle for independence; for which reason the state of New-York passed a bill of attainder, by which the property of himself and his wife was confiscated, and vested in the state, and by the state sold. After the termination of the war, it appeared, that in 1758, when the marriage between Roger Morris and Mary Philipse was about to take place, a marriage settlement was made, the legal operation of which was to give to Morris and his wife a life estate in the property, with a contingent remainder to their children; so that the attainder of Morris and his wife attached upon their life estates only, and did not affect the interest of their children. The claims of the children, therefore, could not be asserted in a court of justice, until the death of both parents, which did not occur until 1825. The present plaintiff, John Jacob Astor, purchased the claim of the children, and upon the death of Mrs. Morris instituted a suit for the recovery of the property. Upon this marriage settlement, the provisions of which vested a legal interest in the children, which no act of the parents could divest them of, the plaintiff grounded his case. The marriage settlement was proved to have been executed at the time it bears date; and Judge Thompson decided that the forfeiture of the estate, by reason of the attainder of Morris and his wife, attached only upon their life estate, and that upon the death of both parents there was no legal impediment to the children's coming into possession of the property. The jury, therefore, gave a verdict for the plaintiff.

It is proper to remark, that the present decision does not necessarily determine the final issue of the case in favour of Mr. Astor, since by a compromise between himself and the state legislature, five of the cases involving the same title, are to be prosecuted to final judgment, and if any three of them are decided in favour of the plaintiff, he is to receive from the state $450,000; subject, however, to a deduction of $200,000, in case it should be decided that he ought not to recover, without paying for the buildings and permanent improvements made by the occupiers of the lands. The case now determined, is to be taken up to the supreme court of the United States by a writ of error.

TOO MUCH TAKEN FOR GRANTED.

The attention of superintendents and teachers of Sabbath schools, is directed to the following inquiry. Are there not some very important parts of scripture which are not sufficiently studied in Sabbath schools? Some things are seldom taught, because it is taken for granted that they are learned in other places. Nothing should be taken for granted on this subject. but every child should be thoroughly questioned, to ascertain his actual knowledge. In one of the large towns of Connecticut, within a year or two, there was a celebrated Sabbath school exhibition. Hundreds of children were present. All appeared well, and highly enjoyed the scene. The members of the different schools had some of them made great progress in their Sabbath lessons.

A few weeks after, a little boy, nine years of age, who belonged to a christian family, and had attended this exhibition, passed a few weeks at the house of a friend. On a certain day, when he was giving an account of the exhibition, and relating how much he had learned, he was asked to repeat one of the ten commandments. He was silent. Another was then named: He was not able to repeat it. "Did you attend the exhibition?" said the friend. "O! yes, sir," replied the little boy, "but we did not learn that in the Sabbath school."

Is it not to be feared that there are many children belonging to our Sabbath schools, both in our cities & country towns, who cannot correctly recite the ten commandments.

A CAUTION.

Rev. Dr. Blithe, of Kentucky, in a communication in the *Western Luminary*, gives the following excellent caution to polemical theologians:—

"It is true, I am a Presbyterian, and greatly prefer this form of church government; for which I have two reasons:—

"1. Because I find enough in the bible to satisfy me that this mode was probably prastised in apostolic times. At any rate it is not unlawful.

"2. Because it is, in my opinion, expedient, and best calculated to promote the great objects of the gospel, and the purity of the church.

"Many of those to whom I address myself are not Presbyterians. You contend that each church has in her own bosom all the elements of government. I have no blood-drawing controversy with you about this matter. But we would advise, that as fellow pilgrims, through the same infested desert, we do not, by our clamour about governments, rouse the wild beasts against us, when we might pass more safely and more happily in friendship and quietness."

CHRIST SEEN IN PREACHING!

The late Rev. Samuel Pearce, of Birmingham, being one week day evening in town, and not engaged to preach, asked a friend where he could hear a good sermon. Mr. S. mentioned two places. "Well," said Mr. P., "tell me the characters of the preachers, that I may choose." "Mr. D.," said his friend, "exhibits the orator, and is much admired for his *pulpit eloquence.*"—"Well," said Mr. P., "and what is the other?" "Why, I hardly know what to say of Mr. C.; he always throws himself in the back ground, and you see his Master only." "That's the man for me, then," said the amiable Pearce; "let us go and hear him."

EXTRACT.

It is a remarkable fact, that let a parent be ever so regardless of truth and justice, or ever so devoted to sensual pleasures, still he would not have his children adopt his principles, or copy his example. No, he would dread this as a most serious evil, and would rejoice to be assured of the stability of their moral principles. Is not this a sure evidence, that however men may seem devoted to the world, they nevertheless fear it like an insincere and treacherous friend? They know how deceptive are its offered pleasures, and experience has taught them the unsatisfying nature of its pursuits, and although they have not themselves the resolution to break from them, they cannot endure the thought, that those whom they love should in like manner be enslaved to vanity. We could not have a stronger argument to prove the temporal value of a religious education.

LAW.

It may not be known or recollected by our readers, that a material change has been made in the law of this state, relative to confidential creditors. After the first day of January next, by the 24th article of what is usually called the two-third act, all endorsers, creditors for money lent, and such as have heretofore been considered as confidential creditors, and entitled to a preference, are to be put on the same footing with business and other creditors:—

"If it shall appear on such hearing, by the examination of such insolvent, or otherwise, that at any time after this article shall take effect as a law, in contemplation of his becoming insolvent, or of his petitioning for a discharge, under the provisions of this article, or *knowing of his insolvency*, such insolvent has made any assignment, sale or transfer, either absolute or conditional, of any part of his estate, real or personal, or of any interest therein, or has confessed any judgment, or given any security, with a view to give a preference for an antecedent debt to any creditor, he shall not be entitled to a discharge under this article."—*Argus.*

SEA IN NEW-HOLLAND.

Some black natives, who lately visited Sydney, have reported the existence of an extensive sea in the interior of New-Holland, and an expedition has been fitted out by Sir John Jamieson, to ascertain the fact. It had long been supposed, from the absence of any river of great magnitude emanating from so large a continent, that there must be some extensive morass or reservoir of water in the interior; and if this be found to be the case, and the inland sea prove navigable, the discovery will be of vast importance, and remove many of the drawbacks which now exist against settling in that colony, in preference to Van Dieman's Land.

LIVING BAROMETER.

One of the most sensitive of all animals is the leech; a disposition owing probably to the curious arrangement of the cutaneous annules of its outer coat. This creature, having been put into a phial nearly filled with water, has been used as a means of foretelling changes of weather several hours beforehand. In fair or frosted weather, it will lie rolled up in a spiral form at the bottom of the vessel; but prior to rain or snow, it will creep to the surface; if there is wind, it will glide quickly about the bottle, and if lightning be approaching, it starts convulsively near the top, and gets as much out of the water as it can.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$152 00a	Sole, oak tanned, lb	19a22
Pearl	152 00a	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a29
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	11a13	Sperm, summer st'd	64a65
Java	14a15	—— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	7 50a7 75
Alabama	9a11	—— prime	5 25a5 50
Feathers,		Pork, mess	12 00a12 50
Live American, lb	35a36	—— prime	9 50a10 00
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 12a2 37	Butter, NY dairy	12a16
Scale	1 50a1 62	Hog's Lard	5a6
Pickled, bbl	3 50a3 75	Cheese, Amer	6a7
Mackarel, No 1,	5 25a5 87	*Rice,*	
Shad, Con. mess	8 50a 9	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	47a43
American	7a7 3-4	Liverpool ground	45a46
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	5 25a5 37	Havana, white, lb	12a14
Western (canal)	5 62a5 75	—— brown	9a10
Rye flour	3 50a3 75	New-Orleans	7a8
Indian meal	2 25a2 37	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	1 00a1 06	*Tallow,*	
—— western	1 15a1 17	American, lb	6 1-2a7
Rye	67a	*Teas,*	
Corn, north yellow	62a65	Bohea, lb	30a32
Oats	35a37	Souchong	50a75
Barley	55a56	Hyson-skin	45a75
Beans, 7 bush's	7 50a8 00	Young-Hyson	80a1 12
Hides,		Hyson	85a1 15
LaPlata, lb	14a15	Gunpowder	1 10a1 30
S. A. horse, p'ce	1 75a1 87	Imperial	1 10a1 30
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	4 1-2a6
Lumber,		Cuba	14a25
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 25a2 25
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, L P	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a36
Hoops, per M	25 00a	—— pulled	32a35
Staves, pipe	38 00a40 00	Common	18a25
—— hhd	27 00a30 00	Spinning	18a33
—— bbl	21 00a22 00	Amer Hatters	20a28

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks,	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank	par	Salem S. M. & B. Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-2	Hoboken	do
Albany State Bank*	do	Paterson	do
Do. Mech. & Farm.	do	Protection & Lomb'd	do
Do. Commercial	do	Jersey City	do
Newburgh*	do	State, Trenton	do
Columbia, Hudson	stopped	All others	1-2
Middle District	do	*Pennsylvania.*	
Orange County	1-2	Philadelphia Banks	par
Catskill	do	Chester County	1-2
Troy	do	Delaware County	do
Farmers', Troy*	do	Reading	3-4
Mohawk	do	York	1
Geneva	3-4	Pittsburgh	do
Utica	do	Gettysburgh	do
Utica Branch	do	Chambersburgh	do
Auburn	do	Carlisle	do
Ontario	do	Lancaster	do
Central	do	Greensburgh	5
Chenango	do	Brownville	do
Rochester	do	Silver-Lake	25
Newburgh Bran. Ithaca	do	All others uncert. or broken	
Jefferson County	do	*Maryland.*	
Wash. & Warren,	1 1-2	Baltimore banks	1-2
Niagara	broken	Somerset & Wor.	broken
Plattsburgh	do	Snowhill	do
Greene county	do	Princess Ann	do
J. Barker's Exchange	do	Cumberland	do
Maine.		All others	1 1-2 a 2
Bath	10	*Dist. Columbia.*	
Waterville	do	Bank of Columbia	25
Castine	broken	Alexandria Mer.	broken
Wiscasset	do	Franklin	do
Kennebec	do	All others	1 a 1 1-2
Passamaquoddy	do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others	3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank	3-4	*South-Carolina.*	
Exeter	10	Charleston Banks	3
All others	3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe	5
Berkshire bank	broken	Marietta	do
Essex, Salem	do	Steubenville	do
Farmers', Belchertown	do	Farmers & Mec.	do
All others	1-2	Lancaster	do
Connecticut.		St. Clairsville	do
Norwich Bank	par	Mount-Pleasant	do
Eagle, New-Haven	broken	Western Reserve	do
Derby	do	Columbus	do
Thames	5-8	All others uncert. or broken	
All others	1-2	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	5
Pawtucket	stopped	Michigan	2
All others	1-2	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	3

* Bills of these Banks, $20 and upwards, par.

FARMERS' HOTEL.

D. M. BRAMAN informs his Friends and the Public generally, that he has removed to the new and elegant stand, on the corner of Washington and LaFayette streets, a few rods west of his *old* stand on Genesee street, where he keeps a PUBLIC HOTEL, for the accommodation of Farmers, Travellers, Citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner for the accommodation of customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barns, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. ☞ BOARD by the day, week, or month.

Utica, August 18, 1829. 33

M. BAGG'S TAVERN.

THE Subscriber respectfully informs the Public, that his old Stand, at the corner of Genesee and Main streets, having been thoroughly repaired, is now completely fitted up for the accommodation of travellers and boarders. M. Bagg, in connexion with Mr. Alfred Churchill, begs leave to assure such Ladies and Gentlemen as may favour them with their custom, that every exertion shall be made to render their residence pleasant and comfortable; and they hope to merit the patronage this establishment has heretofore enjoyed from a generous public. MOSES BAGG.

Utica, Dec. 16, 1828. 51

ONEIDA HOUSE.

THE Subscriber has taken the new Tavern Establishment, recently fitted up by William Clarke, Esq. adjoining his Lottery and Exchange Office, and opposite the Ontario Branch Bank, in Genesee street. It is in excellent condition for the accommodation of company. The House is commodious, its situation central, and having been well furnished, it is presumed that it affords to the citizen or traveller as pleasant a stopping place as can be found.

SMITH COPELAND.

Utica, July 6, 1829. 27

CHRISTIAN ALMANACK, FOR 1830.

THIS valuable Publication is now ready for delivery, at the Depository of the American Branch Tract Society, No. 145, Genesee street, next door above the Great Western Museum. Auxiliary Societies and individuals, who design to supply themselves, are reminded that the work is prepared thus early, to give ample time before the opening of the new year, to have it circulated extensively. All orders addressed to Edward Vernon, Agent, No. 145, Genesee street, Utica, will be promptly executed. Terms—*Cash*—To Auxiliary Societies, or to individuals to sell again, $3.50 per hundred. *August 19, 1829.* 33

MARSHALL'S AMBROSION.

PRICE $2.50 PER BOTTLE.

THE Proprietor has found it necessary to adopt the above term for his medicine, (now much improved by experience), which he formerly called Panacea, from the spurious compounds offered the public under the latter name. The virtues of this Medicine are so fully acknowledged, and its reputation so firmly established, that the Proprietor deems it almost superfluous to recommend it as a sovereign remedy to all those afflicted with the complaints below stated, who have not been nor can be cured by ordinary medical practice. This composition is vegetable, perfectly innocent, and an excellent *purifier* of the *blood.* From two to six bottles, generally, effect cures of the most obstinate cases.

Diseases.—Scrofula; King's Evil, ulcerated Sore Throat; Ulcers of every description, particularly Fever Sores, however old and inveterate; Mercurial Affections; Chronic Rheumatism; General Debility; Derangement of the Stomach, attended with puking; White Swellings; Diseases of the Bones and Skin, as Scurvy, Salt Rheum, Shingles, Tetters, Blotches of the Face, &c.

The following recommendation, from a highly respectable physician of this village, and certificates of cures, will, it is presumed, convince the most sceptical of the intrinsic value of this medicine:—

Utica, *August*, 1829.

I have repeatedly used the Ambrosion, prepared by Mr. G. Marshall, in several of the diseases for which it is recommended, and have no hesitation in pronouncing it a medicine of superior value, efficacy, and safety. I have administered it in some inveterate cases of ulcer, that had, for years previously, resisted every medical effort, with the most satisfactory and decisive results. I therefore consider it an extremely salutary and important remedy, and highly deserving public confidence.

NEWEL SMITH, Physician & Surgeon.

New-Hartford, *July*, 1829.

While labouring under an inveterate ulceration of the leg, of *seven years* standing, with about *fifty sores* between the knee and ankle, discharging constantly fœtid matter—irregular sleep, impaired appetite, and costive habit of body, I commenced using your medicine. Five or six bottles removed the pain and inflammation, and *healed the sores perfectly.* Though it is long since my cure, the limb remains well and sound, and my health good. A number of respectable physicians had previously attended me without effect. The severity of my case is pretty well known; but I think it your duty to publish it for the benefit of such as may be similarly afflicted, and without the knowledge of so important a remedy. CATHARINE HUGGINS.

To Dr. G. Marshall.

I suffered severely, a long time, from a violent cutaneous and rheumatic affection; had received able medical aid in vain, and was rendered, by pain and loss of appetite, a cripple and mere skeleton; when I began taking your Ambrosion; a few bottles of which removed the complaint, and restored me to health.

JAMES BOARDMAN,

Barclay st. N. Y. late Captain U. S. Army.

To Dr. G. Marshall. June, 1829.

Some time after Dr. Mott had performed a difficult operation on me, for aneurism, mortification took place in one foot, dangerous ulcers were formed, and many of the bones carious. I used several bottles of your Ambrosion. The effect was, the rotten part of the bones came away, and the ulcers healed satisfactorily. The preservation of my foot is due to your medicine.

SPARHAWK PARSONS, 198, Spring st. N.Y.

To Dr. G. Marshall. July, 1829.

To be had of Messrs. Williams & Co. H. Storrs & Co. Dr. M. Hitchcock, and Mr. A. Hitchcock, Druggists, Genesee street: Dr. Newel Smith, and the Proprietor, Liberty st. opposite the Clinton House, Utica, where he has established himself. Those desirous of placing themselves under the Proprietor's care, and can make it convenient to come here, will receive every attention. Communications, post paid, and orders from any part, will be promptly attended to.

☞ To guard against imposition, observe—the medicine is not genuine, without my name impressed upon the seal of each bottle, and obtained of accredited agents; printed directions accompanying it. 34

August 25, 1829. G. MARSHALL.

WALKER'S ESSENCE OF LIFE,

FOR Consumption, Asthma, Hooping-Cough, Common Coughs, Colds, Influenza, Quinsey, Catarrh, Cholic, Diarrhea, Dyspepsia, Fever and Ague, Hypocondriac Affections, Phthisic, Fits of every kind, Jaundice, Scurvy, and Measles. It is also a preventive of contagion, and extremely efficacious in most cases of debility.

We the subscribers, having used ourselves and in our families, the medicine called the "Essence of Life," prepared by Dr. Serval Walker, of this town, think it a valuable remedy; efficacious, particularly, in coughs, complaints of the lungs, and in the incipient stages of consumption; and do cheerfully recommend it to the public; believing that if those suffering from the above and other similar complaints would make fair trial of it, they would find relief, and an ample reward for their trouble. Dummerston, Vt. Jan. 29, 1829.

HOSEA BECKLEY, Minister of the Gospel.
ASA KNIGHT. JOSEPH DUNCAN.
A. KEYES, Att'y at Law, Putney, Vt.

Sold by WARNER & HARVEY, Utica. 45

Dr. HOWEL's VEGETABLE MEDICINES.

THE Subscribers, having been appointed agents for the sale of the above mentioned Medicines, now present to the public the following articles of Dr. H.'s preparation:—

Golden Tincture of China, for scrofula, incipient consumption, diseases of the liver, bones, ulcers, &c.

Compound Vegetable Tincture, for the cure of obstinate ulcers, scrofulous swellings, tetters, &c. It has cured these complaints, of even eighteen years standing, when every other remedy has failed.

Red Drops, and *Vegetable Lotion*, for the effectual cure of rheumatic pains, fresh wounds, cuts, bruises, burns, frozen feet, &c.

Health Drops, for sickness of the stomach, cholic, fits, gout, and for the general preservation of health.

Family Pills, for the removal and cure of the various diseases incidental to families.

Numerous certificates of the efficacy of the above mentioned articles might be added; but we subjoin only the following, from a resident of this village:—

Having for a considerable time been afflicted with a disease of the lungs, and tried various remedies without any effect, while on a travelling tour for my health, I was induced to make trial of Dr. Howel's Vegetable Medicines, from which I experienced a very beneficial effect; and would without hesitation recommend them to persons afflicted with the diseases for which they are prepared. His Pills I consider a better family medicine than any other with which I am acquainted. Utica, Nov. 6, 1829. Wm. BLACKWOOD.

Sold by WARNER & HARVEY, Agents. 45

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of the Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words, blown in the glass, "Swaim's Panacea, Philada." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine when my signature is visible; *to counterfeit which, will be punishable as forgery.*

The increasing demand for this celebrated medicine has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium; its astonishing effects and wonderful operation have drawn, both from patients and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the Public, and gives them the most solemn assurances, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. Wm. SWAIM.

WARNER & HARVEY, sole agents for Utica. 51

GOLDEN EYE-SALVE.

M. HITCHCOCK & Co. have received a quantity of Dr. Bonhomie's GOLDEN EYE-SALVE, which is recommended as a superior medicine for all inflamed and weak eyes. For sale at the Striped Store, No. 38, Genesee street. *Utica, Aug. 4, 1829.* 31

UNITED STATES HOTEL.

A. SHEPARD has removed from his former stand, at the lower end of the village, to the above Establishment, which is spacious and airy, having an elegant dining-room, handsomely fitted, seventy feet long, many private parlours, and good single bed-rooms. It is situated on Genesee street, a few rods above the canal, where it is remarkably pleasant, having a view of the village and surrounding country. The establishment is new, the furniture appropriate; and from his experience in this business, his extensive acquaintance, and his knowledge of what is due to travellers generally, he trusts the public will be satisfied with their treatment. At this establishment he can accommodate double the number of persons which he could at his old stand, and more comfortably; and it is intended that nothing shall be wanting to render it a desirable resting place for ladies and gentlemen.

There is a Stage Office attached to the establishment, where seats may be taken in any direction from this place. Baggage taken from and to the canal free of expense. ☞ Board, by the day, week or month.

Utica, Oct. 27, 1828. 44

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1829. 24

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

DOCT. SMITH'S FAMILY ELIXIR.

IT is universally acknowledged that there is no greater desideratum than a good and cheap family medicine. The proprietor, therefore, after having bestowed considerable study on the subject, has succeeded in compounding a medicine *particularly adapted to the use of families*, and which he confidently recommends from long experience, to excel any other that has been offered, for its *safety* and *efficacy*, in the following complaints, viz:—Indigestion, Loss of Appetite, Habitual Costiveness, Cholic, Acidity and Flatulence of the Stomach and Bowels, Chronic Rheumatism, Intemperance in Eating and Drinking, and Gout, either misplaced or retrocedent. In the *complaints* of *children* it is peculiarly valuable, where cordial or stimulating medicines are proper, and in restoring them after being much reduced and emaciated. It will generally give immediate ease, when *griping pains* in the *stomach* and *bowels* arise from eating unripe fruit, &c. The Proprietor flatters himself that no family will be without the Elixir, when once acquainted with its usefulness. Apply to

NEWEL SMITH, Physician & Surgeon, Liberty-street, opposite the Clinton House, Utica, where he will attend to all calls in the line of his profession.

☞ Sold also by Messrs. J. Williams & Co. and Warner & Harvey, Druggists, Genesee street

August 25, 1829. 34

Who wants to see, when 100 years old?

M. HITCHCOCK & CO. have received a large assortment of *SPECTACLES*, some of which are marked for one hundred, and to be sold at No. 38, Genesee street. *Utica, May 22, 1829.* 21

Dr. STERRY's HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. Sterry, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out, when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness, whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance;—whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July 28, 1829.* 30

Dr. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsia, Liver Complaints, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach, and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation of the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

Utica, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

Utica, *July* 17, 1829.

Sir—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce into general use. A. P. PAINE.

Utica, *June* 10, 1829.

I certify, that I was attacked with a very severe cholic. After taking two table-spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July 28, 1829.* 30

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1828. L. HOLBROOK.

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of six months from the time of subscribing, or Two Dollars, if paid in advance, or within the first six months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the Publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.